



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

3 3433 07605662 5

The
Gordon Lester Ford
Collection
Presented by his Sons
Worthington Chauncy Ford
and
Paul Leicester Ford
to the
New York Public Library.





100

100

1. The first part of the document is a list of names and dates.



THE
H I V E:

OR A
COLLECTION OF THOUGHTS

ON

CIVIL, MORAL, SENTIMENTAL AND RELIGIOUS
SUBJECTS:

Selected from the Writings of near one hundred of the best Authors of different Nations ; but chiefly from the English Writers.

INTENDED AS A

REPOSITORY

OF

SENTENTIOUS, INGENIOUS, AND PERTINENT
SAYINGS,

IN VERSE AND PROSE.

To which Youth may have recourse upon any particular Topic : and by which they may be taught to think justly, write correctly and elegantly, and speak with propriety.

HARTFORD :

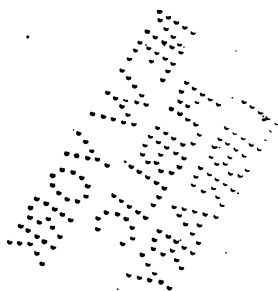
Printed for and Sold by OLIVER D. COOKE,
1803.

LINCOLN & GLEASON, PRINTERS.



160087

RECTOR, JAMES AND
TILLY FOUNDATIONS.
1899.



INTRODUCTION.

AT a time when the thirst for knowledge is so universal, that it is sought after by all ranks of people ; through its most intricate windings, and mazy labyrinths, it is not to be wondered at, that books of science and polite literature are published in such abundance, and that they meet with that reception and encouragement, from a liberal-minded public, which their noble design requires, and which their intrinsic merit demands.

The design of this publication, is not merely to amuse ; but rather, in an engaging, diversified, and pleasing manner, to attract the attention—imperceptibly gain the affections—and draw the soul to a love of virtue, (by delineating her in her most attractive and alluring dress) from whence arises the spring of all great, noble, and generous actions :—To inculcate a sincere detestation of every species of vice, by an exposition of the malevolent affections of the mind, as well in their softer, as in their more glaring, or aggravated colors.

The above, though not the least, is not the chief intention of this selection.—The art of thinking justly, speaking pertinently, and writing with correctness, ease, elegance, and precision upon any subject, has ever been

INTRODUCTION.

esteemed the first ornament of the mind, and justly accounted the characteristic mark, by which the rational is distinguished from the irrational; how few do we find thus accomplished; very few give themselves any trouble to attain their rank in the great scale of animation. To render the above invaluable accomplishment easy of acquirement, is the principal design of *THE HIVE*, where the various vices, virtues, relative duties, and faculties of the human soul are delineated by the masterly hands of many of the first writers in the English language, who are as much esteemed for their correctness, ease, elegance, and beauty of diction, as for their clearness and perspicuity, justness, and dignity of sentiment.

The editor of this miscellaneous collection, deeply impressed with the importance of the above consideration, without any pomp or unmeaning ceremony, humbly recommends *THE HIVE* to the support and attention of the candid public, as a publication solely intended to improve the heart, to inform the judgment, and gently to draw the affections to the love of virtue.

THE HIVE.

AFFLICTIONS.

The present misfortune is always deemed the greatest : therefore, small causes are sufficient to make us uneasy, when great ones are not in the way,

WE ought to make a good improvement of past and present afflictions. If they are not sanctified to us, they become a double cross ; but if they work rightly in us, and convince us of our failings, and how justly we are afflicted, they do us much good. Affliction is a spiritual physic for the soul, and is compared to a furnace : for as gold is tried and purified therein, so men are proved, and either purified from their dross, and fitted for good uses, or else entirely burnt up and undone for ever. Therefore may all who labor under any kind of affliction, have reason to say with Job,—“ when he hath tried me, I shall come forth as pure gold.”

Let a man live (says Mr. Steele) but two or three years without affliction, and he is

almost good for nothing, he cannot premeditate, nor keep his heart fixed upon ritual things ; but let God smite him in child, health, or estate ; now he can find tongue and affections again, now he can and falls to his duty in earnest ; now God twice as much honor from him as he had before. Now, saith God, this amendment hath me, this rod was well bestowed, disappointed him in his great benefit and advantage.

It may be boldly affirmed, that good men generally reap more substantial benefit from their afflictions, than bad men do from prosperities ; and what they lose in pleasure, or honor, they gain with vast advantage in wisdom, goodness, and tranquil mind.

Prosperity is not without its trouble, adversity without its comforts. A man can bear affliction without murmur, and the weight of a plentiful fortune without vary,—that can be familiar without meanness and reserved without pride, has something great, particularly pleasing and truly valuable.

Nothing would be more unhappy, (says Seneca,) than a man who had never known affliction. The best need afflictions as trials of their virtue : How can we expect the grace of contentment, if all things succeed well ? or that of forgiveness if we have no enemies ?

if you are disquieted at any thing, you should consider with yourself, is this thing of that worth, that for it I should so disturb myself, and lose my peace and tranquillity ?

The consideration of a greater evil, is a sort of remedy against a lesser. They are always impaired by affliction, who are not improved by it. A virtuous man is more peaceable in adversity, than a wicked man in prosperity.

The keeping ourselves above grief, and very painful passion, is indeed very beautiful and excellent ; and none but souls of the first rate seem to be qualified for the undertaking.

It were no virtue to bear calamities, if we did not feel them.

DIVINE PROVIDENCE always places the remedy near the evil ; there is not any duty to which Providence has not annexed a blessing ; nor any affliction for which virtue has not provided a remedy.

If some are refined like gold in the furnace of affliction, there are many more, that, like haff, are consumed in it.

Sorrow, when it is excessive, takes away vigor from piety, vigor from action, health from the body, light from the reason, and repose from the conscience. Resignation to the divine will is a noble, and needful lesson.

Yet there is a glo
jected and inconsola
how to improve itse
derful relief in being

To be afflicted w
stance of humanity,
nature and good l
imaginary aid ; and
sorrow would be m
portable.

Mirth is by no m
on the contrary it r
only probable way,
cure grief in others
pearance of feeling
besides talk freque
occasion, and praise
does but then rem
opportunity this c
iarity gives you, of
into things and pe
present bent of mi
themselves. In th
policy, you will be
from his afflictions
and teach him to t
things than that alon
wrings his heart.

None should desp
them, and none sho
can cross them. A
ance of an Almight

ience, hope, cheerfulness, and all dispositions of mind, that alleviate those ills which we are not able to remove. Who is puffed up with the first gale of fortune, will bend beneath the first blast of adversity.

Who in adversity hath a double sting. This is but one way of fortifying the soul against all gloomy presages and terrors of the future, and that is by securing to ourselves friendship and protection of that Being who disposes of events and governs futurity. Trials which have the appearance of misfortune, often prove a happy source of fortitude; this consideration should enable us to support affliction with calmness and patience.



ANGER.

An angry man, who suppresses his passions, speaks worse than he speaks, and an angry man who will chide, speaks worse than he speaks.

A vindictive temper is not only unbecoming to others, but to them that have it.

One may glance into the bosom of a wise man, but rests only in the bosom of fools.

Things mistakes are excusable; but those that proceed from any good principle, have no room for resentment.

It was a good method observed when he found in himself an anger, he would check it by opposition to the motions of his

It is much better to repent than to be angry secretly.

He that waits for an opportunity his revenge, watches to do him

By taking revenge a man kills his enemy, but by passing it over prior.—

It is the only valor to receive the greatest applause that I would not.

To be able to bear provocation of great wisdom ; and to great mind.

They who will be angry for nothing be angry for nothing.

None should be so implacable as humble submission. His actions must be seen with favor cannot be too mild, moderate

To pardon faults of error, the failings of our nature.

The noblest remedy for injury Light injuries are made knowing them.

There is no man obliged to passion, as not in some cases of sentiment : there are injuries that are frequently met with in

and desirable. As therefore virtue makes a beautiful woman appear more beautiful, so beauty makes a virtuous woman really more virtuous.

It is, methinks, a low and degrading idea of that sex, which was created to refine the joys, and soften the cares of human nature, by the most agreeable participation, to consider them merely as objects of sight. This is abridging them of their natural extent of power, to put them upon a level with their pictures. How much nobler is the contemplation of beauty heightened by virtue, and commanding our esteem and love, while it draws our observation? How faint and spiritless are the charms of the coquette, when compared with the real loveliness of innocence, piety, good humor, the irresistible charms of modesty unaffected,—humanity, with all those rare and pleasing marks of sensibility; virtues, which add a new softness to her sex; and even beautify her beauty.

Nothing (says Mr. Addison) can atone for the want of modesty and innocence, without which, beauty is ungraceful, and quality contemptible.

Let a woman be decked with all the embellishments of art and care of nature; yet if boldness is to be read in her face, it blots all the lines of beauty.

The plainer the dress, with greater lustre

does beauty appear : virtue is the greatest ornament, and good sense the best equipage.

An inviolable fidelity, good humor, and complacency of temper in a woman, outlive the charms of a fine face, and make the days of it invisible.

It is but too seldom seen, that beautiful persons are otherwise of great virtue.

No beauty hath any charms equal to the inward beauty of the mind. A gracefulness in the manners is much more engaging than that of the person ; the former every one has the power to attain to in some measure, the latter is in no one's power,—is no internal worth and was the gift of God, who formed us all. Meekness and modesty are the true and lasting ornaments.

Virtue's the chiefest beauty of the mind,
The noblest ornament of human kind.

Beauty inspires a pleasing sentiment, which prepossesses people in its favor. Modesty has great advantages, it sets off beauty, and serves as a veil to ugliness. The misfortune of ugliness is, that it sometimes smothers and buries much merit ; people do not look for the engaging qualities of the head and heart in a forbidding figure. 'Tis no easy matter when merit must make its way, and shine through a disagreeable outside.

Without virtue, good sense, and sweetness

of disposition, the finest set of features will, ere long cease to please ; but, where these with the graces are united, it must afford an agreeable and pleasing contemplation.

The liberality of nature in the person, is but too frequently attended with a deficiency in the understanding.

Beauty alone in vain its charms dispense,
The charms of beauty, are the charms of sense.

Beauty without the graces of the mind, will have no power over the hearts of the wise and good. Beauty is a flower which soon withers, health changes, and strength abates, but innocence is immortal, and a comfort both in life and death.

Let us suppose the virtuous mind a rose,
Which nature plants and education blows.

Merit, accompanied with beauty, is a jewel set to advantage.

Let virtue prove your never fading bloom,
For mental beauties will survive the tomb.

There are emanations from the mind, which like a ray of celestial fire, animate the form of beauty ; without these the most perfect symmetry is but a moulded clod ; and whenever they appear, the most indifferent features ac-

dignity, &c. display charms too
discernment of vulgar eyes, that
ed by a glance of beauty, assist
color and gaudy decoration.

BENEVOLENCE

Be thine those feelings of the mi
That wake to honor's, friendship
Benevolence, that's unconfin'd,
Extends her lib'ral hand to all

The heart that bleeds for others
Shall feel each selfish sorrow
The breast that happiness bestows
Reflected happiness shall bless

AS benevolence is the most so
tues, so it is of the largest exte
is not any man, either so great
but he is yet capable of receiving

The greatest benefits of all,
ness, but lie concealed in the con

A kind benefactor makes a r
soon as he can, and as much as h
should be no delay in a benefit,

esty of the receiver. If we cannot foresee the request, let us however immediately grant it. It is so grievous a thing to say I beg!—The very word puts a man out of countenance, and it is a double kindness to do the thing, and save an honest heart the confusion of a blush.

Let no one be weary of rendering good offices, for by obliging others (if our hearts and affections are as they should be) we are really kind to ourselves. No man was ever a loser by good works; for though he may not be immediately rewarded, yet, in process of time, some happy emergency or other occurs to convince him that virtuous men are the darlings of Providence.

He that receives a benefit without being thankful, robs the giver of his just reward. It must be a due reciprocation in virtue that can make the obliger and the obliged worthy.

He who receives a good turn, should never forget it; he who does one should never remember it.

It is the character of an unworthy nature, to write injuries in marble, and benefits in dust.

The following fact, I think, strongly delineates the image of a noble and generous mind, and may justly be ranked among the beauties of STERNE—so deservedly famed for his humanity, sensibility and generosity. A friend of this benevolent *Divine* being distressed in

finances,—and whom Sterne wished (for Sterne could not be happy while he was distressed) but it was not so at that time !—Yet—the friend must be relieved at all hazards !—is sacred !”—Sterne finds no rest —“ I was,” says he, “ obliged to give two hundred pounds beyond my ordinary income upon the occasion. I had no surplus to proffer. But Capt. Le Fever luckily, just then, to have sold out —*I mortgaged the story to him, and he gave me the money.*” The friend and the debtor each relieved—Sterne was the happier of the two.

Let us be careful that we do not sacrifice our personal desires to prevent us of the opportunity which we shall ever find real pleasure in relieving distress.

That which is given with pride and ostentation, is rather an ambition than a duty. Let a benefit be ever so considerable, if the manner of conferring it is yet the noblest, it is yet the noblest.

It is a good rule for every one, of whatever competency of fortune, to lay as much of his income for pious and charitable uses ; he will then always give cheerfully.

It was well said of him that he was in an office that was done harshly, “ a little bit of bread :” It is necessary for

ing.

It is a much greater kindness not to suffer us to fall, than to lend a hand to help us up, and a greater satisfaction to be kindly received and obtain nothing, than obtain what we desire, after having been exposed.

Requests cost a reluctancy in nature, fearing to receive the discourtesy of a denial.—That which is bestowed too late, is next to not giving.

Monarchs are unhappier than their subjects. For use makes state familiar, and the fatigue grows every day more irksome.—Has opulence and grandeur then no advantages? NONE—but the power of doing good. I have often been surprised that so little of this kind of manufacture is ever wrought by princes, when the very rarity of the work might serve to render their names famous to posterity. “And paid a tradesman once, to make him stare.” But away with all ambition, which only affects our names, without improving our natures.—*Sterne*.

Liberality is never so beautiful and engaging as when the hand is concealed that bestows the gift.





THE HIVE.

able lord, who once suffered
thousand pounds to a man
whom he knew to be great
and to whom he durst not offer
y did a very laudable action, a
esty had no small share.

BOOKS.

ALL parts of Christendom a
ne book, which is called the Bi
standard of all belief and practic
it is called but one book, it is a c
many, and contains a variety of s
need not be enumerated. W
those who acknowledge the scri
authentic and divine, and who
know the best rules of living, i
happy in the next world, and
such persons will find in that
tion of writings, what will be
these ends, and an agreeablen
distinguishing.

Would you see history in
and all her force ; most be
irresistibly striking ? See h
her energy, touching the ni
the soul, and triumphing
in the inimitable narrative
The representation of E



THE HIVE.

the conversation pieces of Jonathan, and gallant friend ; the memorable journey of the disciples going to Emmaus ; are finish models of the impassioned and affecting. Here is nothing studied, no flights of fancy no embellishments of oratory, yet, how inferior is the episode of Nisus and Euryalus though worked up by the most masterly hand in the world, to the undissembled, artless fervency of these scriptural sketches.

Are we pleased with the elevation and dignity of an heroic poem, or the tenderness and perplexity of a dramatic performance ? In the book of Job they are both united, and both unequalled—the language glows, and the pathos swells, till at last the Deity himself makes his entrance, &c.

If we sometimes choose a plaintive strain ; such as soften the mind, and soothe an agreeable melancholy ; are any of the ancient tragedies superior, in the eloquence of mourning, to David's pathetic elegy on his beloved Jonathan ; to his passionate, inconsolable moan, over the lovely but unhappy Absalom ; or that melodious woe, which warbles and leads in every line of Jeremiah's lamentation. If we want maxims of wisdom, or have taste for the laconic style, how copiously our wants be supplied, and how delicate our taste gratified ! especially in the books Proverbs, Ecclesiastes, and some of the minor prophets.

Yet not the muse
Cease I to wander, where the muses ha
Clear springs or shady groves, or sunny
Smit with the love of sacred song, but
Thence *Sion*, and the flow'ry banks benea
That wash thy hallow'd feet, and w
slow
Nightly I visit.

King Alphonso was wont to say, that
counsellors, meaning his books, were
far better than living ; for they, witho
tery or fear, presented to him truth.

There is no end of books, many li
are furnished for sight and ostentation,
than use ; the very indexes not to be re
in an age : and in this multitude, how
a part of them are either dangerous,
worth reading ! A few books well c
and well made use of, will be more pr
than a great confused Alexandrian libr

Such books as teach sapience and pr
and serve to eradicate errors and vices,
most profitable writings in the worl
ought to be valued and studied more th
others whatsoever.

In vain do we look for true and lasti
isfaction in any other books than th
scriptures, wherein are contained all
necessary to the happiness of this life, .
life hereafter.

Some will read over, or rather over-read a book, with a view only to find fault, like a venomous spider, extracting a poisonous quality, where the industrious bee sips out a sweet and profitable juice.

A great many people are too fond of books, —as they are of furniture, to dress and set off their rooms, more than to adorn and enrich their minds.

Next to the study of the holy scriptures, it may not be amiss to recommend the reading of a little poetry, properly chosen. The faculty in which women most excel, (says the admirable—the judicious Mrs. Chapone) is that of imagination—and when properly cultivated, becomes the source of all that is charming in society.—Nothing you can read will so much contribute to the improvement of this faculty, as *poetry*,—which if applied to its true ends, adds a thousand charms to those sentiments of religion, virtue, generosity and delicate tenderness, by which the human soul is exalted and refined.

Natural philosophy, the study of nature, moral philosophy, &c. are strongly recommended, in an elegant, refined, and sublime style, by the amiable lady above-mentioned: as also the reading of *Spectators*, *Guardians*, *Amblers* and *Adventurers*, as particularly useful to young people, &c. Nor would I by any means, (she adds) exclude that kind of reading which young people are naturally most fond

And turn'd it by degrees to the soul
Till all be made immortal.

The chaste mind, like a polished
may admit foul thoughts, without
their tincture.

Chastity is a purity of thought, word
action.

CHEERFULNESS.

I LOOK on cheerfulness as on the heart
of virtue.

Fair as the dawn of light ! auspicious guest
Source of all comforts to the human breast
Depriv'd of thee, in sad despair we moan,
And tedious roll the heavy moments on.

Cheerfulness, even to gaiety, is consistent
with every species of virtue and practice of
religion.—I think it inconsistent only with
piety or vice.—The ways of heaven are plain
and antient. We adore, we praise, we thank
Almighty, in hymns, in songs, in anthems
and those set to music too. Let "O ! be-
lief," be the Christian's psalm—and leave
sad Indian to incant the devil with tears
and screeches. It is this true sense of religion
that has rendered my whole life so chee-

as it has ever so remarkably been,—to the great offence of your religionists. Though why, prithee, should priests be always so grave? Is it so sad a thing to be a parson.

Be ye as one of these, saith the Lord,—that is, as merry as little children. The Lord loveth a cheerful giver—and why not a cheerful taker also? Plato and Seneca—and surely they were wise enough to have been consecrated—thought that a sense of cheerfulness and joy should ever be encouraged in children, from their infancy—not only on account of their healths, but as productive of true virtue.

COMPASSION.

IT is certainly, methinks, a sort of enlargement of our very selves, when we enter into the ideas, sensations, and concerns of our brethren; by this force of their make, men are insensibly hurried into each other; and by a secret charm we lament the unfortunate, and rejoice with the glad, for it surely is not possible for the human heart to be averse to any thing that is humane; but by the very mien and gesture of the joyful and distressed, we rise and fall into their condition; and since joy is communicative, 'tis reasonable that grief should be contagious, both which

are felt and seen at a look, for one man's
 are spectacles to another to read his heart
 Those useful and honest instruments do
 only discover objects to us, but make
 selves also transparent; for they, in spite
 dissimulation, when the heart is full,
 brighten into gladness, or gush into tears
 from the foundation in nature is kindled
 noble spark of celestial fire, we call charity
 compassion, which opens our bosoms,
 extends our arms to embrace all mankind
 and by this it is that the amorous man is
 more suddenly melted with beauty, than
 compassionate man with misery.

Ah ! little think the gay licentious pro
 Whom pleasure, power, and affluence
 round ;
 They, who their thoughtless hours in
 mirth,
 And wanton, often cruel, riot waste ;
 Ah ! little think they while they dance alone
 How many feel this very moment, death,
 And all the sad variety of pain.—
 How many sink in the devouring flood,
 Or more devouring flame.—How many bl
 By shameful variance betwixt man and man
 How many pine in want, and dungeon gloom
 Shut from the common air, and common
 Of their own limbs—How many drink
 cup
 Of baleful grief, or eat the bitter bread

Stare of Ulysses' weeping over his father Argus, when he expires at his feet.

Pity touch'd the mighty master's soul,
 On his cheek the tear unbidden stole ;
 —unperceiv'd, he turn'd his head, and
 dried
 the drop humane.

But the soft tear in pity's eye
 shines the diamond's brightest beams.

Is it better to go to the house of mourning,
 or to the house of feasting, says Solomon.
 Go into the house of mourning, made
 by such afflictions as have been brought
 merely by the common cross accidents
 of life, to which our condition is expo-
 sed, when perhaps the aged parents sit, bro-
 kenhearted, pierced to the soul with the folly
 and indiscretion of a thankless child—the
 objects of their prayers, in whom all their hopes
 and expectations centered ;—perhaps a more
 affecting scene—a virtuous family lying
 in want, where the unfortunate
 head of it, having long struggled with a
 series of misfortunes, and bravely fought up
 against them,—is now piteously borne down
 —overwhelmed with a cruel blow which
 frugality or economy could have prevented.
 O God ! look upon his afflictions.—Behold
 him stricken with many sorrows, surrounded

with tender pledges of his love, a
ner of his cares,—without bread to
—unable, from the remembrance
days, to dig ;—to beg, ashamed.
enter the house of mourning such
it is impossible to insult the unfort
with an improper look. Under w
and dissipation of heart such obj
our eyes—they catch likewise our at
collect, and call home our scattered t
and exercise them with wisdom. A t
scene of distress such as is here sketch
soon does it furnish materials to set t
at work, how necessarily does it en
to the consideration of the miseries a
fortunes, the dangers and calamities, t
the life of man is subject ! By hold
such a glass before it, it forces the
see and reflect upon the vanity,—the
ing condition, and uncertain tenure c
thing in this world. Or behold a still r
fecting spectacle—a kind indulgent fi
a numerous family lies breathless,—s
away in the strength of his age—to
evil hour from his children, and the b
a disconsolate wife ! Behold much p
the city gathered together, to mix the
with settled sorrow in their looks, goir
ily along to the house of mourning, to
that last sad office, which, when the
nature is paid, we are called upon
each other !—In this melancholy mar

He, who looks upon the misfortunes of others with indifference, ought not to be surprised if they behold his without compassion.



COMPANY.

(VIDE CONVERSATION.)

BE very circumspect in the choice of your company ; in the society of your equals you may enjoy pleasure ; in the society of your superiors, you may find profit ; but to be the best in company, is to be in the way of growing worse ; the best means to improve, is, to be the least there. But above all, be the companion of those who fear the Lord, and keep his precepts.

Numa Pompilius thought the company of good men so real a pleasure, that he esteemed it preferable to a Diadem. And when the Roman Ambassadors solicited him to accept of the government, he frankly declared, among other reasons for declining it, the conversation of men, who assembled together to worship God, and to maintain an amiable charity, was his business and delight.

It often happens in company, as in apothecaries' shops, that those pots which are empty, are as gaudily dressed and flourished, as those that are full.

The life of all life is society ; of social freedom ; of freedom, the discreet and moderate use of it.

From ill air we take diseases ; from company, vices and imperfections. The knowledge of behavior is, observing decency. Complaisance renders a superior amiable, equal agreeable, and an inferior acceptable.

A man without complaisance ought to have much merit in the room of it.

A well bred man, says Montaigne, is always sociable and complaisant.

He that is not so exact as to please, should at least be so affable as not to disoblige.

It is best mourning when alone, and best rejoicing when in company.

Criticise upon nothing more than your actions, and you will soon see reason enough to pardon the weakness of others.

No persons are more empty than those who are full of themselves.

Conversation can only subsist in *good company* : to explain the word :—Subtract pertinently talkative, the contemptuous blunt, the illiterate, and the ill bred ; barbarous, affectation, and rudeness, the remainder is *good company* ; a set of people liberal sentiments, solid sense, and just estimation, whose wit is untinged with irony, and their politeness clear of flattery. That person alone is fit for conversation, who is free of the extremes of pride and of meanness.

ness ; never unseasonably talkative or mute, and has the faculty ever to entertain, or, at least, never to offend his *company*.

CONSCIENCE.

Conscience distasteful truths may tell,
But mark her sacred dictates well ;
Whoever with her lives at strife,
Loses their better friend for life.

CONSCIENCE is a high and awful power, it is next and immediately under God, our Judge ; the voice of conscience is the voice of God ; what it bindeth or looseneth, is accordingly bound or loosened in heaven, 1 John iii. 21. The greatest deference and precise obedience is due to its command. Its consolations are of all, the most sweet ; and its condemnations the most terrible.

Wherever you go, conscience accompanies you, whatever you say, do, or but think, it registers and records in order to the day of account ; when all friends forsake you, when even your soul forsakes your body, conscience will not, cannot forsake you ; when your body is weakest and dullest, your conscience is then most vigorous and active. Never more life in the conscience than when death makes its nearest approach to the body. When it

smiles, cheers, acquits, and comforts, Oh, what a heaven doth it create within ; and when it frowns, condemns, and terrifies, how are our pleasures, joys, and delights of this world clouded, and even benighted ! 'tis certainly the best of friends, or the worst of enemies in the whole creation.

He that commits a sin shall quickly find
The pressing guilt lie heavy on his mind ;
Tho' bribes or favors should assert his cause,
Pronounce him guiltless, and elude the laws ;
None quits himself, his own impartial thought
Will damn ; and conscience will record the
 fault.

There is no true felicity, but in a clear and open conscience, and those are the happy conversations, where only such things are spoken and heard, as we can reflect upon after with satisfaction, free from any shame, or mixture of repentance. A storm in the conscience, will always lodge clouds in the countenance.

When we are touch'd with some important
How vainly silence would our grief conceal
Sorrow or joy can be disguis'd by art,
Our foreheads blab the secrets of our heart

Conscience, what art thou ? thou myste-
 pow'r,
That dost inhabit us without our leave.

And art within ourselves another self,
 A master self, that loves to domineer ;
 And treat the monarch frankly as the slave :
 How dost thou light a torch to distant deeds,
 Make the past, present, and the future frown :
 How, ever and anon, awake the soul,
 As with a peal of thunder, to strange horrors !

A good conscience is to the soul what health is to the body. It preserves a constant ease and serenity within us, and more than counterbalances all the calamities and afflictions that can befall us.

No line holds the anchor of contentment so fast as a good conscience. This cable is so strong and compact, that when force is offered to it, the straining rather strengthens, by uniting the parts more close.

It fareth with men of an evil conscience, when they must die, as it does with riotous spendthrifts when they must pay their debts ; they will not come to an account, for the distrust they have of their ability to satisfy for what they have done.

Most men fear a bad name, but few fear their consciences.

No man ever offended his own conscience, but first or last it was revenged upon him for it.

Conscience is the gift of the Almighty : That moral inspector is not more severe as an enemy, than kind as a friend ; was it not

this that supported the sufferer of
 was he not animated by the suffrag
 science, when he wished that man
 permitted to plead his cause with C

——He lives twice who can at once
 The present well, and e'en the past en

A regular life is the best philoso
 pure conscience the best law.

CONTENTMENT.

CONTENTMENT is natural wealth
 ury is artificial poverty, and no m
 more care than he who endeavors af
 most riches, which in their languag
 deavoring after the most happiness.

The utmost we can hope for in this v
 contentment, if we aim at any thing
 we shall meet with nothing but grief a
 appointment.

We should direct all our studies
 deavors, at making ourselves easy a
 happy hereafter.

A contented mind is the greatest b
 any one can enjoy in this life, and if, in
 our happiness arise from the subduing
 desires, it will arise in the next from th
 ification of them.

Is happiness your point in view?
(I mean th' intrinsic and the true)
She nor in camps nor courts resides,
Nor in the humble cottage hides ;
Yet found alike in ev'ry sphere ;
Who finds content will find her there :
'Tis to no rank of life confin'd,
But dwells in every honest mind.
Be justice then your whole pursuit,
Plant virtue, and content's the fruit.

The way of virtue is the only way to felicity.

If you can but live free from want, care for no more, for the rest is but vanity.

Our pains should be to moderate our hopes and fears, to direct and regulate our passions, to bear all injuries of fortune or men, and to attain the art of contentment.

To be in a low condition, and contented, affords the mind an exquisite enjoyment of what the senses are robbed of. If therefore thou wouldest be happy, bring thy mind to thy condition.

What can he want who is already content ; who lives within the limits of his circumstances, and who has said to his desires, " Thus far shall ye go and no farther." This is the end of all philosophy, and poor is the philosopher who has not gained that end.



Where dwells this peace, this ~~fire~~
mind ?

Where, but in shades remote ~~from~~
kind ;

In flow'ry vales where nymphs ~~and~~
meet,

But never comes within the palace ;
Far from the noisy follies of the gre
The tiresome force of ceremonious
Far from the thoughtless crowd who
and play

And dance and sing impertinently gay
Their short inestimable hours away.

To communicate happiness is worth
ambition of beings superior to man ;
the first principle of action with the
of all existence. It is God that taught
a virtue—it is God that gives the exam

On God for all events depend,
You cannot want when God's your friend
Weigh well your part, and do your best
Leave to Omnipotence the rest.
To Him who form'd thee in the womb,
And guides from cradle to the tomb.
Can the fond mother slight her boy ?
Can she forget her pratt'ling joy ?
Say then, shall sov'reign love desert
The humble and the honest heart ?
Heav'n may not grant thee all thy mind
Yet say not thou, that Heav'n's unkind.

God is alike both good and wise,
 In what he gives and what denies :
 Perhaps what goodness gives to-day,
 To-morrow goodness takes away.

He that from dust of worldly tumult flies,
 May boldly open his undazzled eyes
 To read wise nature's book ; and with delight
 Survey the plants by day, the stars by night.
 We need not travel seeking ways of bliss ;
 He that desires contentment cannot miss ;
 No garden walls this precious flow'r embrace,
 It common grows in ev'ry desert place.

CONVERSATION.

IT is highly necessary to avoid too much familiarity in conversation. It is an old English adage, "*too much familiarity breeds contempt*," so he that familiarizes himself, presently loses his superiority, that his serious air, and good deportment gave him, and consequently his credit. The more common human things are, the less they are esteemed ; for communication discovers imperfections that prudent reserve concealed. We must not be too familiar with superiors, because of danger ; nor with inferiors by reason of indecency ; and far less with mean people, whom ignorance renders insolent, for being

quence ; and to speak agreeably
than to speak in exact order.

The value of things are *not*
but quality, and so of reason, *not*
in few words, hath the greater ;

A man may contemplate on *not*
tude and retirement ; but the pr
consists in its participation, and th
hath with others ; for whatever
the better for being communicable

The talent of turning men into ri
exposing those we converse with, is
ification of little ungenerous temper.

In disputes, men should give sc
and hard arguments, they should not
strive to vex, as to convince an enem
Wherever the speech is corrupt

the mind.
In heat of argument, men are comm
though they were tied back to back
joined, and yet they cannot see each o

Familiar conversation ought to be the
of learning, and good breeding. A
ought to make his masters of his friend
soning the pleasure of converse, with th
fit of instruction.

Pleasure given in society, like money
to usury, returns with interest to those
disperse it.

Modesty should be distinguished from
awkward bashfulness, and silence should
be enjoined when it would be froward and

to the company. You must appear to be interested in what is said, and endeavor to improve yourself by it.

Conversation may be divided into two classes—the familiar and the sentimental.

It is the province of the familiar, to diffuse cheerfulness and ease—to open the heart of man to man, and to beam a temperate sunshine upon the mind.

Nature and art must conspire to render us susceptible of the charms, and to qualify us for the practice of the second class of conversation, here termed sentimental.

To good sense, lively feeling, and natural delicacy of taste, must be united an expansion of mind, and refinement of thought, which is the result of high cultivation. To render this sort of conversation irresistibly attractive, a knowledge of the world is requisite, and that enchanting ease, that elegance of manner, which is to be acquired only by frequenting the higher circles of polished life. In sentimental conversation, subjects interesting to the heart, and to the imagination, are brought forward; they are discussed in a kind of sportive way, with animation and refinement, and are never continued longer than polite-

ness allows. Here fancy flourishes, sensibilities expand,—and wit, guidance, and embellished by taste—poor heart.

COVETOUSNESS.

LET the fruition of things bless the living, and think it more satisfaction to die richly, than to die rich ; for since your works, not your *goods*, will follow you, wealth is an appurtenance of life, and man rich to furnish in plenty, and live to die rich, were but a multiplying interest, and use upon use in folly.

Covetousness never judges any thing lawful, that is gainful.

Hence almost every crime, nor do we find that any passion of the human mind, so oft has plung'd the soul, or drench'd the bowl,

as avarice—that tyrant of the soul : for he that would be rich, brooks no doubt drives o'er all, and takes the shortest path, that law, or fear, or shame, can e'er restrain ; the greedy wretch in full pursuit of gain.

It is almost a wonder that covetousness, in spite of itself, does not at the

me argue a man into charity, by its own principle of looking forwards, and the firm expectation it would delight in, of receiving its own gain with usury.

Oh, impudence of wealth ! with all thy store,
How dar'st thou let one worthy man be poor ?

It is a much easier task to dig metal out of a native mine, than to get it out of the covetous man's coffer. Death only has the key of the miser's chest. A miser, if honest, can be only honest bare-weight.

If wealth alone can make or keep us blest,
Still, still be getting, never, never rest.

Conscience and covetousness are never to be reconciled ; like fire and water, they always destroy each other, according to the pre-eminancy of either.

The only gratification a covetous man gives his neighbors, is, to let them see that he himself is as little the better for what he has, as they are.

Avarice is the most opposite of all characters to that of God Almighty, whose alone it is, to give and not receive.

A miser grows rich by seeming poor ; an extravagant man grows poor by seeming rich.

COURAGE.

ALL true courage is derived from virtue and honor from integrity.

If you desire to be magnanimous, undertake nothing rashly, and fear nothing you undertake : fear nothing but infamy ; dare anything but injury. The measure of magnanimity is to be neither rash nor timorous for magnanimity or true courage, which is an essential character in a soldier, is not a savage, ferocious violence—not a fool-hardy insensibility of danger, or head-strong rashness to run into it ; nor the fury of inflamed passions, broke loose from the government of reason—but a calm, deliberate, rational courage ; a steady, judicious, thoughtful fortitude ; the courage of a man, and not that of a tiger.

Let us appear, nor rash, nor indifferent,
Immoderate valor swells into a fault ;
And fear admitted into public councils,
Betrays like treason. Shun them both.

Courage certainly is of no sex, but a faculty of the soul ; and however custom may depress, or discourage it in females, it certainly belongs to human nature in general. If we possess a more determined courage in perils which they foresee, women are allowed to be

blessed with a superior presence of mind in sudden dangers ; and, perhaps, the latter is one of the most distinguishing characteristics of true courage.

Presence of mind, and courage in distress,
Are more than armies to procure success.
True courage but from opposition grows,
But what are fifty, what a thousand slaves,
Match'd to the sinew of a single arm,
That strikes for liberty ?

CHARITY.

CHARITY makes the best construction of things and persons, excuses weaknesses, extenuates miscarriages, makes the best of every thing, forgives every one, and serves all.

In order to our final doom and sentence, we need but this one inquiry, whether we were charitable or uncharitable ? For they who are possessed with a true divine charity, have all Christian graces. They who have not this divine principle, have no good in them, and that is enough to condemn them, without inquiring what evil they have done.

When a compassionate man falls, who would not pity him ! Who that has power to do it, would not befriend and raise him up ? Or could the most barbarous temper offer an

insult to his distress, without pain and reluctance? True charity is always willing to find excuses: in generous spirits, compassion is sometimes an over-balance for self-preservation: God certainly interwove that friendly softness in our nature, to be a check upon too great a propensity towards self-love.

Under the gospel, God is pleased with a living sacrifice; but the offerings of the dead, such as testamentary charities are, which are intended to have no effect so long as we live, are no better than dead sacrifices; and it may be questioned, whether they will be brought into the account of our lives, if we do no good while living. These death-bed charities, are too like a death-bed repentance; men seem to give their estates to God and the poor, just as they part with their sins—when they can keep them no longer.

Charity obliges us not to distrust a man. Prudence not to trust him before we know him.

The first duty of man, next to that of worshipping the Deity, is, ministering to the necessities of his fellow creatures.

Are we not all citizens of the world? Are we not all fellow subjects of the universal monarch? Is not the universe our home? And is not every man a brother? Poor and illiberal is that charity which is confined to any particular nation or society.—Should we not *feel for the stranger, and him that hath no helper?*

He who is charitable from motives of ostentation, will not relieve distress in secret.

For farther thoughts on, or inducements to this virtue, I refer my readers to *Spectator*, vol. iii. no. 177.



DEATH.

PREPARE to part with life willingly ; study more how to die than to live ; if you would live till you were old, live as if you were to die when you are young. In some cases it requires more courage to live than to die.—He that is not prepared for death, shall be perpetually troubled, as well with vain apprehensions, as with real dangers ; but the important point is, to secure a well grounded hope of a blessed immortality. When the good *Musculus* drew near his death, how sweet and pleasant was this meditation of his soul.

Cold death my heart invades, my life doth fly,
O *Christ*, my everlasting life, draw nigh :
Why quiv'rest thou, my soul, within my
breast ?
Thine angel's come, to lead thee to thy rest.

Quit cheerfully this drooping house of clay
God will restore it in th' appointed day.
Hast sinn'd? I know it, let not that be w
For Christ thy sins with his own blood h
purg'd.

Is death affrighting? true, but yet withal,
Consider Christ thro' death to life doth ca
He triumph'd over Satan, sin, and death,
Therefore with joy resign thy dying breat

Destiny has decreed all men to die ;
to die well, is the particular privilege of
virtuous and the good.

As there is no covenant to be made v
death, no agreement for the arrest and
of time ; it keeps its pace whether we red
and use it well or not.

He that hath given God his worship,
man his due, is entertained with comfort
presages, wears off smoothly, and expire
pleasure.

Death is no more than a turning us
from time to eternity. It leads to immor
ty, and that is recompense enough for suf
ing it.

Death is the crown of life, were death den
Poor man had liv'd in vain.

The way to bring ourselves, with ease,
a contempt of this world, is to think daily
leaving it. They who die well, have li

long enough ; as soon as death enters upon the stage, the tragedy of life is done. There are a great many miseries which nothing but death can give relief to. This puts an end to the sorrows of the afflicted and distressed. It sets prisoners at liberty ; it dries up the tears of the widows and fatherless ; it eases the complaints of the hungry and naked ; it tames the proudest tyrants, and puts an end to all our labors : And the contemplation on it, supports men under their present adversities, especially when they have a prospect of a better life after this.

Learn to live well, that thou may'st die so
too ;
To live and die is all we have to do.

Have we so often seen ourselves die in our friends, and shall we shrink at our own change ? Hath our Maker sent for us, and are we loth to go ? It was for us our Saviour triumphed over death. Is there then any fear of a foiled adversary ?

The grave lies between us and the object we reach after. Where one lives to enjoy whatever he has in view, ten thousand are cut off in the pursuit of it.

Many are the shapes of Death,
And many are the ways that lead



To his grim cave ; all dismal ! yet to
sense
More terrible at the entrance than within.

All our knowledge, our employments,
riches, and our honors must end in death ;
that we must seek a sanctuary of happiness
some where else.

When the scene of life is shut up,
slave will be above his master, if he has a
a better part : thus nature and condition
once more brought to a balance.

How poor will power, wealth, honor, and
titles seem at our last hour ? and
joyful will that man be, who hath led an
honest, virtuous life, and travelled to heaven
though through the roughest ways of poverty
affliction and contempt.

That life is long which answers life's great
end.

One eye on death, and one full fix'd on heaven
Becomes a mortal, and immortal man.

The young man may die shortly, but
aged cannot live long. Green fruit may
plucked off, or shaken down ; but the
will fall of itself.

Death is the privilege of human nature,
Forever changing, unperceiv'd the change

are ever in the power of death.

wonderfully affected (says a worthy) with a discourse I had lately with a n of my acquaintance upon this ich was to this effect : The consid- aid the good man) that my being is s, moved me many years ago, to resolution, which I have diligently l to which I owe the greatest satis- at mortal man can enjoy. Every night address myself to my Creator, I lay l upon my heart, and ask myself, if God should require my soul of me t, I could hope for mercy from him. er agonies I underwent in this my aintance with myself, were so far owing me into despair of that mercy over all God's works, that it proved of greater circumspection in my fu- iuct. The oftener I exercised my- editations of this kind, the less was ty ; and by making the thoughts of miliar, yhat was at first so terrible king, is now become the sweetest of ments. These contemplations have ade me serious, but not sullen ; nay, so far from having soured my tem- I have a mind perfectly composed, ret spring of joy in my heart ;—I he innocent satisfactions of life pure, : no share in pleasures that leave a ind them.



THE HIVE.

—Man but dives in death,
As from the sun, in fairer day to rise ;
Grave his subterranean road to bliss

Death is only terrible to us as a chance.
—Let us then live so, as to make it
a continuation of it, by the uniform pro-
prietarity, benevolence, and religion, to
be the exercises of the next life.

How foolish man would fain these things
decline,
Lose them in his business, sports,
wine ;
Wast thou lose them ? Se'st thou not,
hour,
drop like autumn leaves, youth like
flow'r
down ; do coffins, graves, and tolling
n thee in vain ?—In palaces and cel-
heights of life above, the vales bene-
wns and fields, we ev'ry where meet
Death's uncertainty thy danger lies.

As the tree falls so must it lie ; as
us, judgment will find us. If so
fortunate should every one of us be
the favor of the Almighty Judge,
rested in the Redeemer's love, and a
number of his chosen people, before
ate.

Be like a sentinel, keep on your guard,
All eye, all ear, all expectation of
The coming foe.

In the death of others we may see our own mortality, and be taught to live more and more in the daily expectation of, and preparation for that awful hour, to which we are all hastening as fast as the wings of time can carry us: Seek then an interest in the blessed Redeemer.

Our birth is nothing but our death begun,
As tapers waste that instant they take fire.

Death is the end of fear and beginning of felicity. Death is the law of nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery.

Eternity, that boundless race,
Which time himself can never run—
(Swift as he flies, with an unwearied pace)
Which when ten thousand thousand years are
done,
Is still the same, and still to be begun.

We always dream ; the life of man's a dream,
In which fresh tumults agitate his breast ;
Till the kind hand of death unlocks the chain,
F

Which clogs the noble and aspiring soul,
And then we truly live.



EDUCATION.

LET holy discipline clear the soil, let cred instruction sow it with the best of seed ; let skill and vigilance dress the rising shoots, direct the young idea how to spread the wayward passions how to move.—Then what a different state of the inner man ! quickly take place ! Charity will breathe sweets, and hope expand her blossoms ; personal virtues display their graces, and social ones their fruits : the sentiments come generous ; the carriage endearing and the life honorable and useful.

Delightful task ! to rear the tender thought
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind
To breathe th' enliv'ning spirit, and to fix
The gen'rous purpose in the glowing breast

Posterity wisely regulates the rewards
to men of learning, and equals them to
greatest princes : Three thousand years ago

their death, their honor is not tarnished by that of the greatest heroes. Homer is as well known as Achilles. The able historian, the famous poet, the great—the pious and ingenious philosopher have an advantage over the conqueror and the general. Twenty centuries after they are dead and rotten they speak with as much eloquence and vivacity as when living; and all that read their writings perceive their genius. The heroes who have rendered themselves famous by their actions have not near such an ascendant over our hearts; for he, at one and the same instant, persuades, engages, and captivates the heart of one man shut up in his closet at Stockholm, and of another that lives in the middle of Paris, London, &c. &c. Heroes are infinitely obliged to poets and historians, but the latter are seldom obliged to the former. Achilles owes part of his glory to Homer. If there had been no historians, it scarce would have been known that there ever was such a man as Alexander, &c. &c.

Education is the ruling motive in most of the actions of mankind: they are more or less cultivated in their youth. When they have been taught early to render themselves sociable, to bend their tempers, and to accommodate their wills to those of others, it grows into a custom, and they become insensibly complaisant, without thinking of being so. In such a habit is to them a second nature.



We should justly consider religion most essential necessary qualification same time children should be ~~taught~~ ^{taught} for appearance becoming their station in the world. Many are apt to disjoin the ideas of religion and politeness ; but true religion is not inconsistent with, but *necessary to the perfection of* true politeness.

The end of learning is to know God in consequence of that knowledge, to love him, and to imitate him, as we may the best way of possessing ourselves of virtue.

What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the virtuous man, the good, or the great man, very often lie concealed in a plebian ; which a proper education might have disinterred, and brought to light.

The educator's care should be, not in things, to lay in his charge the four virtues of religion and virtue.

Parents are more careful to bestow riches on their children, than virtue ; the art of living well, rather than doing well ; but morals ought to be their greatest concern.

An industrious and virtuous education to children is a better inheritance for them than a great estate. To what purpose is it, to heap up estates, and have no heirs to inherit them ?

The highest learning is to be wise, the greatest wisdom to be good.

The great business of man is, to improve his mind, and govern his manners.

Excess of ceremony shews want of breeding. That civility is best, which excludes all superfluous formality.

True philosophy, says Plato, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in a great capacity.

If our painful perigrinations in studies be destitute of the supreme light, it is nothing else but a miserable kind of wandering.

The mind ought sometimes to be diverted, that it may turn to thinking the better.

Learning is the dictionary, but sense the grammar of science. Poetry is inspiration—it was breathed into the soul when it was first quickened, and should neither be stiled art nor science, but genius.

Great men are always reserved and modest, and being content with meriting praise, do not endeavor to court it ; and for this they are the more praise-worthy, because if vanity is pardonable, it is in the man who deserves those shining compliments, which are so becoming to many learned men. 'Tis said, that Racine was a whole year in composing his tragedy of Phædra, the master-piece of the theatre, and before he committed it to the stage, consulted his friends a long time, corrected several passages by their advice, and waited for the success of his performance be-

fore he would presume to pronounce one. Prado wrote the same in time; gave it out boldly to be assured the public it was an excellence. But it happened to him as it often happens to half-witted authors; his works go to the chandlers' shops, where they will reach to the latest posterity.

Great talents, such as honor, victory, and parts, are above the general world, who neither possess them nor judge of them rightly in others. People are judges of the lesser talents as civility, affability, and an obliging address and manner: Because of the good effects of them, as making easy and pleasing.

Almost all the advantages or pleasures of our lives depend, in a great measure, on our education. Therefore it is the duty of all who have in any way to do with this important affair, by every possible means, to win young minds to it, to the end that good parts may not turn evil, nor indifferent ones be improved by industrious cultivation.

Education, when it works upon a young mind, brings out to view every perfection; which without such help is unable to make their appearance. We must take the trouble to look round, where very few, to whom nature has bestowed

niggard of her gifts, that they are not capable of shining in one sphere of science or another : Since then there is a certain bias towards knowledge, in almost every mind, which may be strengthened and improved by proper care : sure parents and others should consider, that, in the neglect of so essential a point, they do not commit a private injury only, as thereby they starve posterity, and defraud our country of those persons, who, under better management, might perhaps make an eminent figure.

Indeed the difference in the manners and abilities of men proceeds more from education, than from any imperfections or advantages derived from their original formation.

Youth moreover is the proper and only season for education ; if it be neglected then, it will surely be in vain to think of remedying the oversight in more advanced years ; it will be too late to think of sowing it, when maturity has rendered the mind stubborn and inflexible ; and when, instead of receiving the seeds, it should be bringing forth the fruits of instruction.

But there is one point in the article of education, which is more difficult than any of the rest : I mean the great care that ought to be taken to form youth to the principles of religion. Vice, if we may believe the general complaint, grows so malignant now-a-days, that it is almost impossible to keep young peo-



THE HIVE.

the spreading contagion ; if we
m abroad, and trust to chance
for the choice of their company
ore virtue and a perfect sense of
God, which is the great and val
be taught them. All other co
and accomplishments should
d be postponed, to these ; thes
l and substantial good we should
nt and fasten on their minds, ne
ve cease till they have attained s
them, and placed their strength,
nd their *pleasure in them*.

Also of the first consequence in
outh, of both sexes, that they be
ed with humanity, and partici
principles be implanted strong
tender hearts, to guard them ag
; wanton pain on those ani
se or accident may occasionally
r power.



ENVY.

E heed you harbor not that vice
y, lest another's happiness be
; and God's blessing become
Spencer, in his *Fairy Queen*,
wing description of Envy.

————— Malicious Envy rode
 a venomous wolf, and still did chaw
 between his canker'd teeth a ven'mous toad,
 that all the poison ran about his jaw :
 inwardly he chaw'd his own maw
 neighbor's wealth, that made him ever
 sad :

death it was, when any good he saw,
 wept, that cause of weeping none he had ;
 when he heard of harm he waxed wond'-
 rous glad.

He hated all good works, and virtuous deeds,
 him no less that any like did use ;
 who with gracious bread the hungry
 feeds, }

for a lack of faith, he doth accuse,
 very good to bad he doth abuse ;
 like the verse of famous poets' wit
 does backbite, and spiteful poison spews,
 from a lep'rous mouth, on all that ever writ :
 that one vile envy was.

Virtue is not secure against envy. Men
 lessen what they will not imitate. It is
 proved, that the most censorious are gener-
 ally the least judicious ; who, having nothing
 to commend themselves, will be finding
 fault with others.

Some envy the merit of others, but who
 little—or none at all themselves. He
 envies, makes another man's virtue his
 and another man's happiness his tor-

ment ; whereas, he that rejoices at the
perity of another, is partaker thereof.

Some people as much envy other
name, as they want it themselves ;
happas that is the reason of it.

Envy is a passion so full of coward
shame, that none have the confidence
in it.

Envy is fixed only on merit ; a
sore eye, is offended with every thing
bright.

A man that hath no virtue in him
vieth it in others.

The man who envies, must behold with
Another's joys, and sicken at his gain
The man—unable to control his ire
Shall wish undone what hate and
spire.

Anger's a shorter frenzy, then subdueth
Your passion, or your passion conquers
Unless your reason holds the guiding
And binds the tyrant in coercive chains

Base envy withers at another's
hates that excellence it cannot reach
flames highest against one of the same
and condition.

FOLLY.

HE vain is the most distinguished son of Folly. In what does this man lay out the duties of an immortal soul? that time on which depends eternity; that estate, which if disposed of, might in some measure purchase heaven. What is his serious labor? idle machination, ardent desire, and reigning ambition to be seen. This ridiculous, but true answer, renders all grave censure almost superfluous.

Of all knaves, your fools are the worst—because they rob you both of your time and character.

If you would not be thought a fool in others' conceits, be not wise in your own.

He that trusts to his own wisdom, promotes his own folly.

I here beg leave to subjoin this fable, by Monsieur de la Motte. JUPITER made a lottery in heaven, in which mortals, as well as the gods, were allowed to have tickets. The prize was *wisdom*; and Minerva got it. The mortals murmured, and accused the gods of foul play. Jupiter, to wipe off this impression, declared another lottery for mortals only. The prize was folly; they got it and shared it among themselves. All were satisfied; 'the loss of *wisdom* was neither re-

gretted nor remembered ; *folly* supplies place, and those who had the largest share of it, thought themselves the wisest.

FRIENDSHIP.

Friendship's a name to few confin'd,
The offspring of a noble mind ;
A gen'rous warmth which fills the breast
And better felt than e'er exprest.

FRIENDSHIP is a sweet attraction of heart, towards the merit we esteem, or perfections we admire ; and produces a mutual inclination between the two persons to promote each other's interest, knowledge, virtue, and happiness.

There's nothing so common as to pretend to friendship ; though few know what it means, and fewer yet come up to its demands. By talking of it, we set ourselves off ; when we inquire into it, we see our defects, and when we engage in it, we must struggle through abundance of difficulty. The reason it has challenged in every age, (the most barbarous not excepted) is a standing testimony of its excellence : and the more valuable it is, the more are we concerned to be instructed in it.

Monsieur de Sacy, in his essay upon friendship

ip, treats to this effect: The friendship which is to be recommended, is union of affections, springing from a generous respect to virtue, and is maintained by a harmony of manners. It is a great mistake, to call every trifling commerce by this serious name; or suppose that empty compliments and visits ceremony, where no more is intended than to pass the time, and shew the equipage, would pass for a real and well established friendship. The frequency of the practice will not wipe off the absurdity—there is as great a difference between a bully and a man of honor.

Not that these amusements are to be found without, the innocence and convenience of which protects them, when they pass for nothing but what they are; but certainly they ought to be distinguished from their betters; and the language and professions bear a proportion to the real impression they have on our heart.

Conformity of inclination is the life of friendship.

Whilst all are pursuing this common interest, all are travelling the same course, nothing can break the union of their affections and desires. The danger is only from irregular motions, and forgetting from which they should start. So long as we maintain a respect to this principle of union, and keep virtue on the throne, our humor and caprice will be check-



ed and subdued. If interest can *not* form societies, as we find it does, *not* those who are actuated by a *single* principle (and with such only is our *business* as much, if not more ?

It may be said, from hence I conclude all good men are friends, if virtue be of friendship. The consequence holds if they knew one another, they would love one another. But though friendship is founded on esteem, so much that it cannot always subsist, there goes, however, something more to form it ; esteem is a tribute to merit in general ; but friendship is improvement made upon merit, and engaged in a very different degree.

Such impression has been made on the heart, as cannot be well described, and like a mother's affections to her children ; above those of strangers, as an affection to themselves. Those who would have friendship confined to the narrowest companions of it the most sublime ; though, if practicable, may be highly useful.

For to have but one friend, may sometimes be to have none, or, which is the same, none when we want him. The circles of time, and place, and ability too proper that we have more than one to venture in. The offices of friendship various ; to direct our choice, and rectify our mistakes ; to sustain our misfortunes

There is something generous in the competition, that looks at another man's advantage much as his own.

And that we may not talk without a precedent for what we say ; the sages of old, whose friendships were so well cultivated, and became so famous as to be handed down to the present time, even their's was divided into several streams. The most polite nations, and their *philosophers* too, gave us examples that sort to build upon. It were difficult to determine, just how many make a sufficient quantity of friends ; some fix the number at three, others allowing a greater latitude ; but this rule will serve us, *the fewer the better* and he who thinks he has a great number of friends, has most reason to believe he has none. It was a good return of Socrates, who

is the work, 'tis so hard to succeed, and so generous to miscarry, so severe an inquiry the inclinations and merit of the person, the experience we must run through, but we are safe in their hands, will convince that to gain three or four in the course of life, is to employ it well. Whence is it many friendships clapped up on a sudden which have the air of veteran, not of undisciplin'd affection, and look like the nursing of old friends, not of new ones—what can it be, these so promising and kind advances should be so soon overturned : because they began too soon, and run up fast : And is there any mystery in this, Time should destroy what we set up with consulting him ? We meet, at first sight one another well, the next thing is to say the next, in course, to be *dear friends*. We vow and swear eternal amity ; and when we go to considering, we find him out ; we grow cool ;—and at length come to hate him. We swing ourselves up by main force, and our own weight brings us down again. When you contract a friendship that should last long time, be a long time in contracting.

Plutarch thus describes the person a friend should be. As to the person of whom we are to make a friend, he must be endowed with virtue, as a thing in itself lovely and desirable, which consists of a sweet and obliging temper of mind, a lively readiness in doing good.

fices ; than which qualifications, nothing is more rarely found in nature. To this a familiar conversation must be added ; for the person whom we desire to make our friend, must not casually be picked up at a tavern, or an eating house, nor at a promiscuous meeting at an horse race : but one chosen upon long and mature deliberation, confirmed by settled converse, and with whom, as the proverb says, "*we have eaten a bushel of salt.*"

From a vicious man I should desire to stand off altogether. By a vicious man I do not mean one liable to failings, as all men are, but, one that acts without any regard to honor and conscience. He's out of his element that makes an engagement that is not supported only by principles of virtue. True friendship, justly founded, is a blessing, in which virtue has the sole property. And as virtue has but few temporal rewards to propose, those few are to be found no where else.

Equality of birth and fortune, is by some made a point necessary to a well constructed friendship ; and it must be said, that the rule never to be embraced, if we could, when we pleased, find as good men of our own rank, as elsewhere. But considering that there are few of any rank fit to be chosen, we should look at the solid foundation of merit, and pass by mere accomplishments. We make no league with the coat of arms and the liveries, but with the man, and that part of the man

too, that is considered abstractedly for both.—These things are not fixed to the firm hold.

Not but that one should carry it with the distance and regard which is due to persons condition. If they condescend to lay aside their state, there is no reason we should take advantage of the level. One would not presume farther upon the behavior of a noble gently bred, than another that wanted to take advantage. But, on the other hand, there are instances to be met with, of such as have stretched expectation, as well as those that have fallen short of it. These should be looked upon with as much favor, and more, for having hammered themselves out into the perfections they have.

Deliberate on all things with thy friend ;
But since friends grow not thick on ev'ry brow
Nor ev'ry friend unrotten at the core ;
First on thy friend deliberate with thyself ;
Pause, ponder, sift, not eager in the chase
Nor jealous of the chosen, fixing, fix ;
Judge before friendship, then confide till death
Well for thy friend ; but nobler far for thee
How gallant danger for earth's highest prize
A friend is worth all hazard we can run.
Poor is the friendless master of the world :
A world in purchase for a friend is gain.

hat admirable friendship, which is founded in virtue, cemented by esteem and sympathy—That uniting of virtuous hearts can be easily dissolved—nor shaken : Each to each a dearer self.

ere heart meets heart reciprocally soft,
h others pillow to repose divine.

True friends are the whole world to each other. And he that is a friend to himself, is a friend to mankind. There is no relish in the possession of any thing without a part-

was ever my opinion, says Horace, that cheerful good-natured friend is so great a thing that it admits of no comparison.

Cicero used to say, that it was no less an evil for a man to be without a friend, than to be the heavens without a sun. And Seneca thought friendship the sweetest possession, and that no piece of ground yielded more, or pleasanter fruit than a true friend.

Fortune, honors,—life itself, are sacrifices to the sacred connection of friendship.

That friendship alone, which flows from a source of virtue, supplies an uninterrupted and inexhaustible stream of delight.

Hastily contracted friendships, generally miss the least duration or satisfaction ; as too often may be found to arise from passion on one side, and weakness on the



other. True friendship
long and mutual este
knowledge.

Only good or wise n
friends ; others are but

The kindnesses of a
whether present or abse
he is solicitous about ou

Friendship improves
misery, by the doubling
ding of our grief.

The best friendship i
and never put a man to
ing. To ask is a wo
the tongue, and cannot
dejected countenance.

strive to meet our frien
cannot prevent him.

A generous friendship ne
Burns with one love,
glows :

One should our interes
be,

My friend must slight
me.

It is no flattery to giv
acter ; for commendatio
ty of a friend, as repreh

There cannot be a g
first to raise a confider
it.

Prosperity is no just scale, adversity is the only balance to try friends.

False is their conceit, who say, The way to have a friend, is not to make use of him. Nothing can give a greater assurance that two men are friends, than when experience makes them mutually acknowledge it.

Wealth without friends, is like life without health ; the one an uncomfortable fortune, and the other a miserable being.

Without friends this world is but a wilderness.

Nothing is more grievous, than the loss of that friendship which we have greatly esteemed and valued, and which we least feared would fail us.

We may easily secure ourselves from open and professed enemies ; but from such as, under a pretence of amity, design an injury, there is no sanctuary. Who would imagine that a pleasing countenance could harbor villainy ?

A friendship of interest lasts no longer than the interest continues ; whereas true affection is of the nature of a diamond ; it is lasting, and it is hard to break.

A faithful friend is the medicine of life, and this excellency is invaluable.

Friendship has a noble effect upon all accidents and conditions ; it relieves our cares, raises our hopes, and abates our fears. A friend who relates his success, talks himself

H

into a new pleasure ; and by opening fortunes, leaves part of them behind him.

All men have their frailties ; whoever for a friend without imperfections will find what he seeks ; we love ourselves all our faults, and we ought to love our friends in like manner.

Whoever moves you to part with a tried friend, has certainly a design to lay a way for a treacherous enemy.

He is happy that finds a true friendship ; but he is much more so, who does not extremity, whereby to try his friend.

Friendship is the most sacred of all bonds. Trusts of confidence, though without any express stipulation of caution, are of the very nature of them, as sacred as if they were guarded by a thousand articles and conditions.

A true and faithful friend is a living treasure, a comfort in solitude, and a sanctification in distress.

For is there aught so fair in all the devices

Of the spring,—in nature's fairest form
aught so fair

As virtuous friendship ? or the graceful
That streams from others' woes ?

Some cases are so nice, that a man may appear in them himself, but must be

ting wholly to his friend. For the purpose ; a man cannot recommend himself without vanity, nor ask many times without business ; but a kind proxy will do justice to merits, relieve his modesty, and effect business without trouble or blushing.

An enemy may receive hurt by our hatred ; a friend will suffer a greater injury by our censure.

There is requisite to friendship more goodness and virtue, than dexterity of wit, or depth of understanding ; it being enough, if they have sufficient prudence to be as good as they should be, in order to the contracting a virtuous friendship.

Friendship's the gentle bond of faithful ties.

Friendship is the joy of reason,
 Dearer yet than that of love ;
 Love but lasts a transient season,
 Friendship makes the bliss above.
 Who would lose the secret pleasure,
 Felt when soul with soul unites ;
 Her blessings have their measure,
 Friendship without bound delights.

As certain rivers are never so useful as when they overflow, so hath friendship nothing more excellent in it than excess, and doth more offend in her moderation than in her excess.

itude ; since he who is guilty o
worthy of his own soul, that ha
enough to be obliged, nor to ack
due merits of the obliger.

It is as common a thing for g
forgetful, as for hope to be mindf

Without good nature and gr
had as well live in a wilderness
society.

He who receives a good turn,
forget it, he who does one, sho
member it.

It is the character of an unw
to write injuries in marble, an
dust.

He that preaches gratitude, ple
both of God and man ; for with
neither be sociable nor religious

It is the glory of gratitude, th
only on the good-will : If I ha
grateful, says Seneca, I am so.

If gratitude is due from man
much more from man to his
Supreme Being does not only c
those bounties which proceed
ately from his hand, but even
which are conveyed to us by ot
blessing we enjoy, by what m
may be derived upon us, is the
who is the great Author of God
of Mercies.

article in the agreement. That they shall mutually admonish and reprove each other.

GRATITUDE.

OH, how amiable is gratitude ! especially when it has the Supreme Benefactor for its object. I have always looked upon gratitude as the most exalted principle that can actuate the heart of man. It has something in it noble, disinterested, and (if I may be allowed the term) generously devout. Repentance indicates our nature fallen, and prayer turns chiefly upon a regard to one's self. But the exercise of gratitude subsisted in Paradise, when there was no fault to deplore ; and will be perpetuated in heaven, when God shall be "all in all."

Demosthenes said, it becometh him, who receiveth a benefit from another man, for ever to be sensible of it ; but him that bestowed it, presently to forget it. He is unjust, said Socrates, who does not return deserved thanks for any benefit, whether the giver be a friend or foe.

There is no vice nor failing of man, that doth so much unprinciple humanity, as ingrati-

Goodness is generous and diffusive. largeness of mind and sweetness of temper, modest and sincere, inoffensive and obliging. Where this quality is predominant, there is a noble forwardness for public benefit ; an ardor to relieve the wants, to remove the oppressions, and better the condition of all mankind.

No character is more glorious, none more attractive of universal admiration and respect than that of helping those who are in need, in condition of helping themselves.

We read a pretty passage (says Philologus) of a certain cardinal, who, by the multitude of his generous actions, gave occasion for the world to call him, ' The patron of the poor.' This ecclesiastic prince had a constant custom once or twice a week to give public audience to all indigent people in the hall of his palace, and to relieve every one according to their various necessities, on the motions of his clemency and bounty. One day a poor widow, encouraged by the fame of his generosity, came into the hall of this cardinal, with her only child, a beautiful maid, about fifteen years of age. When her turn came to be heard, among a crowd of petitioners, the cardinal discerned the marks of an extraordinary modesty in her face and carriage, as also in her daughter, encouraged her to tell her wants freely,—and blushing,—and not without tears, thus addressed herself to him : " My lord, I owe for

Rent of my house, five crowns, and such is my misfortune, that I have no other means to pay it, save what would break my heart, since my landlord threatens to force me to it ; that is, to prostitute my only daughter, whom I have hitherto, with great care, educated in virtue.— What I beg of your eminence is, that you would please to impose your authority, and protect us from the violence of this cruel man, till, by our honest industry we can procure the money for him.” The cardinal, moved with admiration at the woman’s virtue and innocent modesty, bid her be of good courage ; then he immediately wrote a billet, and giving it into the widow’s hands, Go, said he, to my steward, and he shall deliver thee five crowns to pay thy rent. The poor woman overjoyed, and returning the cardinal a thousand thanks, went directly to his steward,—and gave him the note, which when he read, he told her out fifty crowns. She, astonished at the meaning of it, and fearing it was the steward’s trick to try her honesty, refused to take above five, saying, she mentioned no more than five to the cardinal ; and she was sure it was some mistake. On the other side, the steward insisted on his master’s order, not daring to call it in question. But all the arguments he could use were insufficient to prevail on her to take more than five crowns. Wherefore, to end the controversy, he offered to go with her to the cardinal, and refer it to him. When

HONESTY.

EVERY man is bound to be an honest man, but all cannot be great men ; he that is good is great, and if the foolish esteem him not so, let him stand to the verdict of his own conscience. Where there may be a sufficient ground of reproach, yet an honest man is always tender of his neighbor's character, from the sense of his own frailty. An honest man lives not to the world, but to himself.

A wit's a feather, and a chief's a rod,
An honest man's the noblest work of God.

There are few persons to be found, but what are more concerned for the reputation of wit and sense, than honesty and virtue.

He only is worthy of esteem, that knows what is just and honest, and dares to do it ; that is master of his own passions, and scorns to be slave to another's. Such an one, in the lowest poverty, is a far better man, and merits more respect, than those gay things, who owe all their greatness, and reputation to their rentals and revenues.

Tricks and treachery are the practice of fools, that have not sense enough to be honest. They who have an honest and engaging look, ought to suffer double punishment if they belie it in their actions.

Honesty is silently commended even by the practice of the most wicked ; for their deceit is under its color.

The Dutch have a good proverb, " Thefts never enrich ; alms never impoverish ; prayers hinder no work."

It is not so painful to an honest man to want money, as to owe it.

The want of justice is not only condemned, but the want of mercy. The rich man went to hell for not relieving Lazarus, though he wronged him not.

There is nothing in the world worth being a knave for.

The difference there is between honor and honesty, seems to be chiefly in the motive ; the mere honest man does that from duty, which the man of honor does for the sake of character.

Do others do, what you from them expect, for ever this, the sum of law, neglect.

The more honesty a man has, the less he affects the air of a saint—the affectation of sanctity, is a blotch on the face of piety.

On virtue's basis only, fame can rise,
To stand the storm of age, and reach the skies
Arts, conquests, greatness, feel the stroke of
fate,
Shrink sudden, and betray th' incumbent
weight :
Time with contempt the faithless props su-
veys,
And buries madmen in the heaps they raise.

Anciently the Romans worshipped virtue and honor for gods ; whence it was that the built two temples, which were so seated, that none could enter the temple of honor, without passing through the temple of virtue.

Wisdom and virtue make the poor rich and the rich honorable.

Honors are in this world under no regulations ; true quality is neglected, virtue is oppressed, and vice triumphant. The last day will rectify the disorder, and assign to every one a station suitable to the dignity of his character : Ranks will then be adjusted, and precedence set right.

True honor, though it be a different principle from religion, is that which produces the same effects.

The sense of honor is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble ; or in such as have been cultivated by great examples, or a refined education.

nor's a sacred tie, the law of kings,
e noble mind's distinguishing perfection,
at aids and strengthens virtue where it
meets her,
d imitates her actions where she is not.
ught not to be sported with.



IMPATIENCE.

AN impatient man is hurried along by his
d and furious desires, into an abyss of mis-
es ; the more extensive his power is, the
re fatal is his impatience to him : he will
t for nothing, he will not give himself the
e to take any measures, he forces all things
satisfy his wishes, he breaks the boughs to
her the fruit before it is ripe, he will needs
p, when the wise husbandman is sowing ;
he does in haste is ill done, and can have
longer duration than volatile desires : such
these are the senseless projects of the man
o thinks he is able to do every thing, and
o, by giving himself up to his desires, a-
es his own power.

Impatience is the principal cause of most of
irregularities and extravagances. I would
netimes have paid a guinea to be at some



particular ball or assembly
has prevented my going th
over, I would not give a sh
there. I would pay a crow
a venison ordinary ; but aft
beef or mutton, I would n
have had it venison.

Think frequently on this
extravagant.



INTEMPERA

—————WAR its thousar
Peace its ten thousands ; in
Tho' death exults, and clap
Yet reigns he not ev'n there
So merciless as in your fra
Of midnight revel and tum
Where in th' intoxicating c
Or couch'd beneath the gla
He snares the simple youth
pecting,
Means to be blest :—But fir
Down the smooth stream o
darts,
Cay as the morn ; bright
skies,
Hope swells his sails, and
course ;
Safe glides his little bark al

Where virtue takes her stand ; but if too far,
He launches forth beyond discretion's mark,
Sudden the tempest scowls, the surges roar,
Lot his fair day, and plunge him in the deep :
Oh, sad—but sure mischance !

Those men who destroy a healthful constitution of body, by intemperance and irregular life, do as manifestly kill themselves, as those who hang, poison, or drown themselves.

Cast an eye into the gay world, what see we for the most part, but a set of querulous, emaciated, fluttering, fantastical beings, worn out in the keen pursuit of pleasure ; creatures that know, own, condemn, deplore, yet still pursue their own infelicity ! The decayed monuments of error ! The then remains of what is called delight.

Virtue is no enemy to pleasure, but its most certain friend : Her proper office is, to regulate our desires, that we may enjoy every pleasure with moderation, and lose them without discontent.

It is not what we possess that makes us happy, but what we enjoy. If you live according to nature, you will seldom be poor ; if according to opinion, never rich.

Temperance, by fortifying the mind and body, leads to happiness. Intemperance, by enervating them, ends generally in misery.

The virtue of prosperity is temperance ;

the virtue of adversity, fortitude
morals is the most heroic virtue.



KNOWLEDGE.

KNOWLEDGE IS A TREASURE, OF
WISDOM IS THE KEY.

KNOWLEDGE is one of the greatest pleasures, as is confessed by the philosophers, which every mind feels of increase. Ignorance is mere privation, by which nothing can be produced ; it is a vain state, the soul sits motionless and torpid, without attraction ; and, without knowledge, we never always rejoice when we learn, when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we are as happy as our minds take a wider range.

Knowledge will soon become wisdom, if good sense ceases to be its guide. True knowledge of God, and your own condition, are testimonies of your being in the way of salvation ; that breeds in you a filial fear ; the ignorance of your own condition, the beginning of all sin ; and the knowledge of God, is the perfection of all evil.

KNOWLEDGE OF ONE'S SELF.

LET men learn to be affectionate to their friends, faithful to their allies, respectful to their superiors, and just even to their enemies ; let them be taught to fear death and torments less than the reproach of their own conscience. Did we but know ourselves, how humble it would make us ; and happy it would be for us that we did ; for, want of knowledge of ourselves is the cause of pride ; and pride was the first cause of our separation from God ; and ignorance of ourselves is the cause of keeping us from coming to him ; for God resisteth the proud, and giveth grace to the humble. Did we know ourselves, we would not be proud. For what is man ? a weak and sickly body ; a pitiful and helpless creature, exposed to all the injuries of time and fortune ; a mass of clay and corruption, prone to evil, and of so perverse and depraved a judgment, as to prize earth above heaven, temporal pleasures before endless felicities. It is not very difficult for men to know themselves, if they took but proper pains to inquire into themselves ; but they are more solicitous to be thought what they should be, than really careful to be what they ought to be.

devil.

Knowledge that is of use, is the
and noblest acquisition that man
But to run on in their disputations,
privation be a principle ; whether a
can be made of nothing ; whether th
empty space in the compass of nat
whether the world shall have an
such like, is without end, and to no e

Of all parts of wisdom, practice is
Socrates was esteemed the wisest in
time ; because he turned his acquire
edge into morality, and aimed at
more than greatness.

The most resplendant ornament of
judgment : here is the perfection of
reason ; here is the utmost power co
joined with knowledge.

A man of sense does not apply
much to the most learned writings,
to acquire knowledge, as to the man

We rarely meet with persons that have a true judgment, which in many, renders literature a very tiresome knowledge. Good judges are as rare as good authors.

We read of a philosopher, who declared of himself, that the first year he entered upon the study of philosophy, he knew all things ; the second year something, but the third year nothing. The more he studied, the more he declined in the opinion of his own knowledge, and saw more the shortness of his understanding.

Difficult and abstruse speculations raise a noise and a dust, but when we examine what comes of them, little account they turn to, but heat, clamor, and contradiction.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters ; but when once you come to the spring, they rise up and meet you.

What is knowledge good for, which does not direct and govern our lives ?

Useful knowledge can have no enemies, except the ignorant. It cherishes youth, delights the aged ; is an ornament in prosperity, and yields comfort in adversity.

Happy, thrice happy, he whose conscious
heart,
Inquires his purpose, and discerns his part ;



Who runs with heed the involunta
Nor lets his hours reproach him as
Weighs how they steal away, how
fast,

And as he weighs them, apprehens
Or vacant, or engaged, our minute
We may be negligent, but we must
That vice embraces us with open a
Is won with ease, too lavish of her
Virtue more coy, by order of the g
On mountains hard to climb, ha
calm abodes.

A rocky, rough ascent th' access d
And difficult the paths that lead
joys.

But he who bravely gains the mo
height,
Finds blissful pains his labors to re
And crowns past toils in floods of
light.



LIBERALITY.

THE most acceptable thing in ti
a discreet liberality. He that g
without discretion, will soon stand
every one's assistance.

Liberality does not so much consist in giving largely, as in giving seasonably.

He is not to be esteemed liberal, who does, as it were pick a quarrel with his money, and knows not how either to part with it, or keep it ; but he that disposes of it with discretion and reason ; that proportions his bounty to his ability ; chooses his objects according to their necessities ; and confers his bounties when they can do most good.

Those persons (says Tacitus) are under a mighty error, who know not how to distinguish between liberality and luxury. Abundance of men know how to squander, that do not know how to give.

We should be generous—but not profuse or profligate.



LOVE.

LOVE can never exist without pain in a delicate soul, but even these pains are sometimes sources of the sweetest pleasures.

Where love is, there is no labor ; and if there is, the labor is loved.

K

'Tis not the coarser tie of human laws,
 Unnatural oft, and foreign to the mind,
 That binds our peace, but harmony itself
 Attuning all our passions into love ;
 Where friendship full exerts her softest powers,
 Perfect esteem and sympathy of soul ;
 Thought meeting thought, and will prevailing will,
 With boundless confidence ; for nought
 Can answer love, and render bliss secure.

There is no passion that more excite
 to every thing that is noble and generous
 virtuous love.

Love is not a guilty passion, a criminal
 fire which debases human nature ; 'tis a
 exalted esteem and regard, founded on re-
 and virtue ; an affection which ennobles
 mind, elevates the soul, and leads it up
 to heaven. This is the idea which that
 old name conveys—pure and unmixed
 any gross conceptions ; and which, thus
 derstood, may as well subsist between
 persons of the same, as of a different
 though some will argue, that the latter is
 pable of a more refined softness.

Love founded on external charms,
 which only seeks the gratification of the
 senses, will soon change its object, and be p-
 ed with novelty ; but where esteem is
 basis of love, when it is founded on virt

accompanied by all those amiable and endearing qualities of the head and heart, and mind enlarged, surely that affection—that friendship cannot die ; it can never fall, while those virtues remain on which it is built—by which it is enlarged, strengthened, and supported.

Solid love, whose root is virtue, can no more die than virtue itself.

Without constancy, there is neither love, friendship, nor virtue in the world.

He that loves on account of virtue, can never be weary ; because there are ever fresh charms to attract him, and entertain him.

Our affections are the links which form society ; and though, by being stretched or broken, they may give us pain, yet certainly we could have no pleasure without them.

Would you then know or peace or joy,
Let love your fleeting hours employ ;
Whate'er can bless your mortal span,
Is love of God—and love of man.

God is love, and the more we endeavor to imitate the Deity, the nearer we approach to perfection and happiness. Love or charity is moreover the distinguishing characteristic of true Christian.

That sweet and elegant uniting of the minds, which is properly called love, has no other knot but virtue ; and therefore, if it be right love, it can never slide into any action that is not virtuous.

All those who love are not true friends, nor are all such as are true friends, necessarily true love (says Thompson) and are the same.

Love is not to be satisfied with only to be paid with love again.

———A heart requires a heart,
Nor will be pleased with less than
gives.

An affection in a lover is restless
be perfect, it is endless.

Love makes a man that is naturally inclined to vice, to be endued with virtue. Him to apply himself to all laudable actions, that thereby he may obtain his happiness. He endeavors to be skilful in good, that by his learning he may allure her; in music, that by his melody he may charm her; to frame his speech in a persuasive manner, that by his eloquence he may persuade her; and what nature wants, he seeks to supply by art; and the only cause of this disposition is love.

Love fixed on virtue, increases its continuance.

Love is a virtue, if measured by reason and choice, and not maimed by wilfulness.

Perhaps it is not possible to love persons exactly in the same degree. The difference may be so small, that it

can tell certainly, on which side the
ponderates.

narrowness of mind, to wish to con-
friend's affection solely to yourself :
depends on you alone for all the com-
advantages of friendship, your ab-
death may leave her desolate and

If therefore you prefer her good to
n gratification, you should rather
multiply her friends, and be ready to
in your affections all who love her,
give her love.

l, fed on the vapors of a dungeon, is
a wretch, as a man of sense who has
misfortune to be heartily in love with
and worthless woman.

ie love one object must ever reign
nant in the affections, knowing no
perhaps in friendship too, we always
dearer than all the others beside.

in love a power—

a soft divinity that draws transport
om distress, that gives the heart
n pang, excelling far the joys
unfeeling life.

is the most elevated and generous of
ons ; and, of all others, the most in-
virtuous and liberal minds.



LOVE OF GOD.

THE three great springs of love to God are these : A clear discovery of what God is himself ; a lively sense of what he has done for us, and a well grounded hope of what he will do for us. Where the love of God is in the affections, it will command all the powers of nature, and all the rest of the faculties to act suitably to this sovereign and ruling affection of love. The eye will look up to God in a way of humble dependence ; the ear will be attentive to his word ; the hands will be lifted up to him in daily requests ; the knees will be bowed in humble worship ; all the outward powers will be busy in doing the will of God, and promoting his glory. He that loves God will keep his commandments, and fulfil every duty with delight : He will endeavour to please God in all his actions, and will gainst and avoid whatever may offend him, and while the several outward powers are thus engaged, all the inward affections and faculties will be employed in corresponding exercises. Supreme love will govern the whole active train of human passions, and leave the heart captive to cheerful obedience.

How senseless and absurd is the pretence to love God above all things, if we do not resolve to live upon him as our hope and

ness ; if we do not choose him to be our God and our all, our chief and all-sufficient good in this world, and that which is to come ! Where the idea of God, as a Being of supreme excellence, doth not reign in the mind, where he will is not determined and fixed on him, as our supreme good, men are strangers to that sacred and divine affection of love. 'Till this be done, we cannot be said to love God with all our heart.

How necessary and useful a practice is it therefore for a Christian to meditate often on the transcendent perfections and worth of the blessed God ; to survey his attributes, and his grace in Christ Jesus ; to keep in mind a constant idea of his supreme excellence, and frequently to repeat and confirm the choice of him as our highest hopes, our portion and our everlasting good ! This will keep the love of God warm at heart, and maintain the divine affection in its primitive life and vigor. But if our ideas of the adorable and supreme excellence of God grow faint and feeble, and sink lower in the mind ; if we lose sight of his amiable glories, the sense of his amazing love in the gospel, his rich promises, and alluring grace ; if we shall abate the fervency of this sacred passion, our love to God grows cold by degrees, and suffers great and gradual decays.

What thanks do we owe to God, who, though we are so much indebted to him, de-

mands only our love, to pay off upon this consideration ; doth he by placing the precept of love abash, poor and insolvent as we clear ourselves of all that we owe.

It is surely impossible to reach the death of our blessed Saviour, without increasing in our hearts, reverence, and gratitude to him justly due for all he did and said every word that fell from his lips precious than all the treasures of earth his are the words of eternal life : therefore, be laid up in our hearts constantly referred to, on all occasions and direction of all our actions.

It is impossible to love God, without trying to please him, and as far as we can resemble him ; therefore the love of God leads to every virtue in the highest degree and we may be sure we do not trifle if we content ourselves with avoiding sins, and do not strive, in good works, to reach the highest degree of perfection capable of, by his help.

We cannot possibly exceed in the expression of our love to God, to whom it is as revelation directs us to offer thanksgiving, affections, and from whom alone we derive that happiness, which it is incessantly to desire.

as to the acts of love to God, obedience is chief : " This is love, that we keep his commandments."

LOVE OF OUR NEIGHBOR.

LOVE your neighbor for God's sake, and for your Saviour's sake, who created all things for your sake, and redeemed you for mercies' sake. If your love hath any other motive, it is false love ; if your motive hath another end, it is self love. If you neglect your love to your neighbor, in vain you profess your love to God ; for by your love to God, your love to your neighbor is acquired ; and by your love to your neighbor, your love to God is nourished.

All men of estates are, in effect, but trustees for the benefit of the distressed, and will so be reckoned when they are to give an account.

We may hate men's vices, without any ill will to their persons ; but we cannot help despising those that have no kind of virtue to commend them.

He that makes any thing his chiefest good, wherein virtue, reason, and humanity, do not for a part, can never do the offices of friendship, justice, or liberality.

MEDIOCRITY.

PLACE me, ye powers, in some obscure re-
 treat ;

Oh, keep me innocent ! make others great !

In quiet shades, content with rural sports,

Give me a life remote from guilty courts,

Where free from hopes or fears, in humble
 ease,

Unheard of, I may live and die in peace !

Happy the man, who, thus retir'd from sight,

Studies himself, and seeks no other light :

But most unhappy he, who's plac'd on high,

Expos'd to every tongue and every eye ;

Whose follies, blaz'd about, to all are known,

And are a secret to himself alone :

Worse is an evil name, much worse than
 none.

When a man has got such a great and ex-
 alted soul, as that he can look upon life and
 death, riches and poverty, with indifference ;
 and closely adhere to probity and truth, in
 whatever shapes they may appear, then it is
 that virtue appears with such a brightness, as
 that all the world must admire her beauties.

If e'er ambition did my fancy cheat,

With any wish so mean as to be great ;

Continue, heaven, still from me to remove

The humble blessings of the life I love.

MARRIAGE.

MARRIAGE is certainly a condition, upon which the happiness or misery of life does much depend ; more indeed than most people are before hand. To be confined to one person perpetually, for whom we have no esteem, must certainly be an uneasy condition. There had need be a great many good reasons to recommend a constant conversation with one where there is some share of kindness without love, the very best of all alliances will never make a constant conversation easy and delightful. And whence arise those innumerable domestic miseries, which so often and utterly confound so many families from want of love and kindness in the husband : from these come their disorderly and careless management of affairs at home, their profuse extravagant expenses, and in a word, it is not easy, as it is not possible to recount the evils that arise abundantly from the want of conjugal affection. And since this is so certain, a man or woman runs the most fearful hazard that can be when he marries without this affection in his mind, and without good assurances of it from his wife.



Let your love advise before you *can*
your choice be fixed before you *may*
remember the happiness or misery *of*
depends upon this one act, and *that*
but death can dissolve the knot.

A single life is doubtless preferable
married one, where prudence and affection
not accompany the choice ; but where
there is no terrestrial happiness equal
married state.

There cannot be too near an equal
exact a harmony betwixt a married
it is a step of such weight as calls for
foresight and penetration ; and, especially
the temper and education must be attended to.
In unequal matches, the men are generally
more in fault than the women, who
dom be choosers.

Wisdom to gold prefer, for 'tis much better
To make your fortune than your happiness.

Marriages founded on affection
most happy. Love (says Addison) cannot
have shot its roots deep, and to be well
before we enter into that state. The
thing which more nearly concerns the
of mankind—it is his choice in this :
on which his happiness or misery in
depends.

Though Solomon's description of a
good woman, may be thought too much

nechemical for this refined generation, yet certain it is, that the business of a family is the most profitable and honorable study they can employ themselves in.

The best dowry to advance the marriage of a young lady is, when she has in her countenance, mildness ; in her speech, wisdom ; in her behavior, modesty ; and in her life, virtue.

Better is a portion in a wife, than with a wife.

An inviolable fidelity, good humor, and complacency of temper, in a wife, outlive all the charms of a fine face, and make the decays of it invisible.

The surest way of governing both a private family and a kingdom, is, for a husband and prince to yield at certain times something of their prerogative.

A good wife, says Solomon, is a good portion ; and there is nothing of so much worth as a mind well instructed.

Sweetness of temper, affection to her husband, and attention to his interests, constitute the duties of a wife, and form the basis of matrimonial felicity. The idea of power on either side, should be totally banished. It is not sufficient that the husband should never have occasion to regret the want of it ; the wife must so behave, that he may never be conscious of possessing it.

L

woman of the living man—therefore of more excellent nature.

Merit must take a great compass to rise, not assisted by favor.

It is not always to merit that we ought ascribe the fame a man has got in the world chance often contributing greatly to it. How many illustrious geniuses, learned men, fine painters, great sculptors, and excellent architects, have been unknown for want of meeting with some favorable opportunity of displaying their knowledge and talents to the world.

What are outward forms and shows,
To an honest heart compar'd ?
Oft the rustic wanting those,
Has the nobler portion shar'd.

Oft we see the homely flow'r,
Bearing (at the hedge's side)
Virtues of more sov'reign pow'r,
Than the garden's gayest pride.

MEMORY.

MEMORY (says Mr. Locke) is, as it were the store-house of our ideas, and of so great moment, that where it is wanting, all the rest of our faculties are in a great measure useless.

O memery ! celestial maid !

Who glean'st the flow'rets crop'd by time ;

And suff'ring not a leaf to fade,

Preserv'st the blossoms of our prime :

Bring, bring those blossoms to my mind,

When life was new, and Emma kind.

Oh, to my raptur'd ear convey,

The gentle things my friend would say !

Unequall'd virtues grac'd her breast ;

I saw enraptur'd and was blest

With her lov'd friendship ! Oh, how dear

Were thy sweet accents to my ear.

But sickness—undermining—slow !

And death—hard, unrelenting foe !

From our fond hopes did cruel rend

The tenderest spouse ! and sweetest friend !

' Ah ! fled for ever from my view,

' Thou sister of my soul, adieu !'

Our hopes are now to meet above,—

Where pains shall cease—where all is love.

MISFORTUNE.

SINCE misfortunes cannot be avoided, they must be graciously borne. It is not the sort of men to expect an exemption from the common lot of mankind ; and no person truly great but he that keeps up the sanity of mind in all conditions.

It is a comfort to the miserable and their companions in this sad state. This may seem to be a kind of malicious satisfaction, that one man derives from the misfortunes of another ; but the philosophy of this reflection is founded upon another foundation ; for our condition does not arise from others being miserable, but from this inference upon the balance, that we suffer only the lot of human nature, as we are happy or miserable compared with others, so others are miserable or happy compared with us. By which justice of comparison, we come to be convinced of the error, the mistake of our ingratitude.

In any adversity that happens to us in this world, we ought to consider that misfortunes and afflictions are not less natural than snow, hail, storm and tempest ; and it were unreasonable to hope for a year without winter, or for a life without trouble. Life, however it seems, is a draught mixed with various ingredients ; some drink deeper than others before they come at them ; but if they



to sympathize with others
It is often found, that to l
lamities with a tranquil m
way to avoid them, or at l
season of their arrival ; a
thing else in it, but the
more tolerable when they
prudent to try the experie

Human life is so full o
that either for ourselves
creatures, we find continu
ing ; and thus that benev
very essence of virtue, co
wretched.

In human life there is
fortune : and it is unrea
exemption from the com

Where there is no con
quest ; and where there
is no crown.

What heav'n ordains, th
bear.

Evils inevitable are alv
because known to be p
felt to give defiance to s
the days of unmixed fe
knowledge while we exp
are those we deplore, wh
their value, and by misfo

calamities are friends ; (says Dr. Young)
 how wretched is the man who never mourn'd !
 dive for precious pearls in sorrow's stream ;
 not so the thoughtless man who only grieves ;
 'akes all the torment and rejects the gain.
 inestimable gain !) I'll raise a tax on my ca-
 lamity,
 and reap rich compensation from my pain.

When a misfortune is impending, I cry,
 God forbid—but when it falls upon me, I say,
 God be praised.

There is no knowing how the heart will
 bear those misfortunes which have been con-
 templated but never felt. We are but little
 affected by a distant view of evils, and it is
 good for our peace that it should be so.

MORTALITY.

COULD we draw back the covering of the
 tomb ! could we see what those are now who
 once were mortal, oh ! how would it surprize
 and grieve us, to behold the prodigious trans-
 formation that has taken place on every indi-
 vidual ; grieve us to observe the dishonor
 done to our nature in general, within these
 subterraneous lodgments ! Here the sweet
 and winning aspect, that wore perpetually an
 attractive smile, grins horribly a naked—

ghastly skull.—The eye that outshone the diamond's lustre, and glanced her lovely lightning into the most guarded heart: alas where is it! where shall we find the rolling sparkler? How are all those radiant glories totally—totally eclipsed! The tongue that once commanded all the charms of harmony and all the powers of eloquence, in this strange land "has forgot its cunning." Where are now those strains of melody, which ravished our ears? Where is that flow of persuasion, which carried captive our judgment? The great master of language and of song, become silent as the night that surrounds him.

What is the world to them,
 Its pomps, its pleasures, and its nonsense all
 Who in their beds of dust, in silence laid,
 Are swiftly mouldering into native clay;
 'Tis nought to them who bear the name
 kings,
 Or idly share the miser's golden stores:
 Honor and wealth no longer's their pursuit,
 While pleasure's court, and beauty charms
 vain;
 For death has struck his sure unerring blow
 Their race is run, and time's to them no more.

MODESTY and IMPUDENCE.

MODESTY has a natural tendency to conceal a man's talents, as impudence displays them to the utmost, and has been the only use why many have risen in the world, under all the disadvantages of low birth and little merit. Such indolence and incapacity is rare in the generality of mankind, that they are apt to receive a man for whatever he has mind to put himself off for, and admit his overbearing airs, as proofs of that merit which he assumes to himself.

A decent assurance seems to be the natural attendant of virtue ; and few men can distinguish impudence from it ; as, on the other hand, diffidence being the natural result of shame and folly, has drawn disgrace upon modesty, which in outward appearance so nearly resembles it.

As impudence, though really a vice, has the same effect upon a man's fortune, as if it were a virtue, so we may observe, that it is almost as difficult to be obtained, and is, in that respect, distinguished from all the other vices which are acquired with little pains, and continually increase upon indulgence. Many a man, being sensible that modesty is exceedingly prejudicial to him in making his fortune, has resolved to be impudent, and put a bold face on the matter ; but 'tis observable, that such people have seldom succeeded in

M



their attempts, but have been obliged to lapse into their primitive modesty.

Modesty carries a man through the world, like genuine, natural impudence ; its cost is good for nothing, nor can ever serve itself. If any thing can give a modest man more assurance, it must be some advantage of fortune which chance procured. Riches naturally gain a man a pre-eminence in the world, and give merit lustre, when a person is endowed with it. 'Tis wonderful to observe what airs of superiority fools and knaves, with large possessions, give themselves, above men of the merit, in poverty. Nor do the men of merit make any strong opposition to those pretensions, but rather seem to favor them, in the modesty of their behavior.

To make wisdom agree with impudence is as difficult as to reconcile vice and virtue. These are the reflections which have occurred upon this subject of modesty and impudence, and I hope the reader will not be displeased to see them wrought into the following allegory.

Jupiter, in the beginning, joined Wisdom and Confidence together ; and sent Folly, and Diffidence ; and thus presented them into the world. But then he thought he had matched them with judgment, and said, that Confidence was the natural companion of Virtue, and

erved to be attended with Diffidence. They had not gone far before dissension arose among them. Wisdom, who was the guide of the one company, was always accustomed, before she ventured on any road, however distant, to examine it carefully, to inquire whether it led ; what dangers, difficulties, or advances might possibly, or probably occur on it. In these deliberations she usually consumed some time, which delay was very disagreeing to Confidence, who was always inclined to hurry on, without much fore-thought or deliberation, in the first road he met.—Wisdom and Virtue were inseparable ; but Confidence one day following his impetuous course, advanced a considerable way before his guides and companions, and not feeling any want of their company, he never inquired after them, nor ever met with them more. In like manner, the other society, though urged by Jupiter, disagreed and separated. Folly saw very little way before her, she did nothing to determine concerning the goodness of roads, nor could give the preference to one above another, and their want of resolution increased by Diffidence, who, with her doubts and scruples, always retarded the journey. This was a great annoyance to Vice, who loved not to hear of difficulties and dangers, and was never satisfied without his full career in whatever his inclinations led him to. Folly, he knew, though she hearkened to Dis-



fidence, would be easily managed w
therefore, as a vicious horse throw
he openly beat away this control
pleasures, and proceeded on his jou
Folly, from whom he is inseparab
fidence and Diffidence being after
ner both thrown loose from their
companions, wandered for some tim
last chance led them at the same ti
same village. Confidence went di
to the great house, which belonged t
the lord of the village, and withou
for a porter, intruded himself imme
to the innermost apartments, where
Vice and Folly well received before
joined the train, recommended hi
quickly to his landlord, and entered
familiarity with Vice, that he was c
the same company with Folly. Th
frequent guests with Wealth, a
that moment inseparable. Diffiden
mean time, not daring to approach
house, accepted of an invitation f
of the tenants, and entering the
found Wisdom and Virtue, who, bei
sed by the landlord, had retired thitl

Virtue took compassion on her,
dom found from her temper, that s
easily improve, so they admitted
their society. Accordingly, by the
she altered, in a little time, somewh
manner ; and becoming much more

gaging, was now called by the name modesty.

All company has a greater effect than Confidence, though more refractory to counsel and example, degenerated so far by society of Vice and Folly, as to pass by the name of Impudence.

Stupid kind, who saw these societies as Jupiter joined them, and knew nothing of mutual dissensions, are thereby led into gross mistakes, and whenever they see Impudence, make account of Virtue and Wisdom, and oft when they observe Modesty, for attendants Vice and Folly.

The sweet blush of modesty,
Is more beauteous than the ruby seems,

For man without modesty, is lost to all sense
Of honour and virtue.

Modesty is sure the chiefest ornament of man,
And cannot be blameable in the men;
One of the most amiable qualities that
Man or woman can possess.

There scarce can be named one quality that
Is wanting in a woman, which is not becoming
to a man, not excepting even modesty and
Simplicity of nature.

Let modesty of women prevail more than
Power, riches, or beauty. Modesty in
discourse, will give a lustre to truth, and
Use to your errors.



THE HIVE.

his affections dark as Erebus,
no such man be trusted.

Music is one of the seven sciences, and is
tly admired by all people of a fine taste,
d who love the liberal arts. A man who
s no taste for music, is destitute of a feeling,
hich we are informed will be of high estima-
on in another system. The want of taste
or music, is a sign of a barbarous disposition,
and those who are not affected with its
charms, are, in character, somewhat below
the beasts of the field. A taste for this art
does not imply that a person is an actual per-
former upon an instrument, or that he is a
a good singer ; both judgment and taste for
music, may be where the power of the organs
that are necessary for executing it are want-
ing. A person may have a bad voice, and
yet be delighted with a good song, and be
a good judge of singing ; he may be plea-
ed with a tune upon the violin or harpsichord
and yet not be able to perform upon either.
Such as do not love music, are persons that
few choose to keep company with.

The charms of sweet music no pencil
paint.
They calm the rude savage, enliven the s
Make brighter our pleasures, more jo
our joy,
With raptures we feel, yet those ray
ne'er cloy.

HUMAN NATURE.

NOTWITHSTANDING the degeneracy and meanness that has crept into human nature, there is a thousand actions in which it breaks through its original corruption, and shows what it once was, and what it will be hereafter. We may consider the soul of man the ruin of a glorious pile of building ; here, amidst the heaps of rubbish, you meet with noble fragments of sculpture, broken pillars and obelisks, and a magnificence in confusion. Virtue and wisdom are continually employed in clearing the ruins, removing these disorderly heaps, recovering the noble pieces that lie buried under them, and adjusting them as well as possible, according to their ancient symmetry and beauty. A happy education, conversation with the finest spirits, travelling abroad into the works of nature, and observations upon mankind, are the greatest assistance to this necessary and glorious work. But even among those who have never had the happiness of any of these advantages, there are sometimes such exertions of greatness that is natural to the mind of man, as show capacities and abilities that need only those accidental helps to fetch them out, and show them in a proper light. A barbarian soul is still the ruin of this glorious

edifice, though encumbered v
bish.

Discourses of religion and reflections upon human nature means we can make use of t
minds, and gain a true know
selves ; and consequently to re
out of the vice, ignorance,
which naturally cleave to them

There is nothing which fa
with the natural greatness and
man nature, so much as religio
not only promise the entire re
mind, but the glorifying of th
immortality of both.

It is with the mind as with
petites ; for, as after we have
pleasures, and turned from on
another, we find no rest to our
at last fix them upon the sove
in pursuit of knowledge we me
able satisfaction to our minds,
weary with tracing other me
them upon the one suprem
truth. And were there no o
man learning, there is this i
many defects, it brings us to
weakness, and makes us re
greater willingness, submit to

It is according to nature to l
no man that has not divested
manity can be hard hearted to
feeling a pain in himself.

The wise and good will ever be loved and honored as the glory of human nature.

NOBILITY.

IT is the saying of a great man, that if we would trace our descents, we should find all slaves to come from princes, and all princes from slaves. But fortune has turned all things topsy turvy, in a long story of revolutions.— Though it matters not whence we came, but what we are ; nor is the glory of our ancestors any more to our honor, than the wickedness of their posterity is to their disgrace.

It matters not from what stock we are descended, so long as we have virtue ; for that alone is true nobility.

Let high birth triumph ! what can be more great !

Nothing—but merit in a low estate.

To virtue's humblest sons let none prefer

Vice, tho' descended from the conqueror.

Shall men, like figures, pass for high, or base,

Slight or important only by their place ?

Titles are marks of honest men and wise,

The fool or knave that wears a title lies.

Be not deceived by the splendor of riches,
to overlook the claim of unassuming merit ;
prefer not the title to the man.

Wealth and titles are only the gifts of fortune ; but peace and contentment are the peculiar endowments of a well disposed mind.

The greatest ornament of an illustrious life, is modesty and humility, which go a great way in the character of the most exalted princes.

Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtues by which it ought to be obtained.

Titles of honor conferred upon such as have no personal merit to deserve them, are, at best, but the royal stamp set upon base metal.

Titles of honor are like the impressions on coin—which add no value to gold and silver, but only render brass current.

Great qualities make great men. Who, says Seneca, is a gentleman ? The man whom nature has disposed, and as it were, cut out for virtue. This man is well-born, indeed ; for he wants nothing else to make him noble, who has a mind so generous, that he can rise above, and triumph over fortune, let his condition be what it will.

He that boasts of his ancestors, confesses he has no virtue of his own. No other person hath lived for our honor ; nor ought that to be reputed ours, which was long before we had a being ; for what advantage can it be to a blind man that his parents had good eyes ? Does he see one whit the better ?

is one advantage is observable in being born, that it makes men sensible they are tied to virtue, and lays stronger obligation on them, not to degenerate from the examples of their ancestors.

There is no nobility like that of a great family, for it never stoops to artifice, nor is it engaged in good offices, where they are sealable.

There is a nobility without heraldry. There is true glory, no true greatness without it; without which we do but abuse all good things we have, whether they be great or little, false or real. A high pedigree is not a man take up with the virtues of his ancestors, without endeavoring to acquire any himself.

Education and ancestry render a good man more respectable, but an ill one more contemptible. A man is infamous, though in a prince; and a man is honorable, though in a peasant.

Men in former ages, though simple and unadorned, were great in themselves, and independent of a thousand things, which are since introduced to supply, perhaps, that true greatness which is now extinct.

We may observe some of our noble countrymen, who come with high advantage and with a good character into public. But ere they are long engaged in it, their worth unhappily becomes venal. Equipage, titles, precedences, staffs, ribands, and such like glittering



ware, are taken in exchange for and true honor. They may be change their honest measures, their cause and friends to an impost; and, after this, act farces in, and bear qualities and virtues them, under the titles of graces, and the rest of this mock praise-appellation. They may even, looks, be told of honor and worthies and their country; but not that the world knows better, and friends and admirers, have either low sense, or a very profound hy-

All things have some kind of which the natural goodness of is measured. We do not, therefore, ship to be good because she is covered, painted, and gilded; but be fitted for all the purposes of navigation is the proper end of a ship. It is likewise in our esteem of men, so much to be valued for the graces or titles, as for their inward excellence.

Virtue can render the meanest—and vice turn the greatest into this en ye plebians and ye peers.

Let your own acts immortalize y

People in high or distinguished



to have great circumspection in regard to their most trivial actions. Titles make a greater distinction than is almost tolerable to a British spirit. They almost vary the species ; yet, as they are oftentimes conferred, seem not so much the reward, as the substitutes of merit.

People of superior birth, fortune, or education ought to maintain their superiority by their intellectual acquirements, in which they are not likely to be surpassed, or even equalled, by those in lower stations, who have had none of their opportunities to improve themselves.



OBLIGATIONS.

HAVE I obliged any body, or done the world any service ? If so, the action has rewarded me ; this answer will encourage good nature, therefore let it always be at hand.

Great minds, like Heaven, are pleas'd with doing good,

Tho' th' ungrateful subjects of their favors
Are barren in return. Virtue does still
With scorn the mercenary world regard,
Where abject souls do good and hope reward :

Above the worthless trophies man can raise
She seeks not honor, wealth, or any praise,
But with herself, herself the goddess pays.

A man cannot be bound by one benefit
suffer all sorts of injuries ; for there are so
cases wherein we lie under no obligation to
benefit, because a greater injury absolves
As for example, a man helps me out of a
suit, and afterwards commits a rape upon
daughter ; here, the following impiety cancels
the antecedent obligation. A man lends me
a little money, then sets my house on fire
the debtor is here turned creditor, because the
injury outweighs the benefit ; nay, if he does
but so much as repent the good office done
and grow sour and insolent upon it, and
upbraid me with it ; if he did it only for his
sake, or for any other reason than for mine
I am in some degree, more or less, acquitted
the obligation.

You have yourself your kindness overpaid
He ceases to oblige who can upbraid.

A certain person once had done me a
singular piece of service, but had afterwards
behaved himself very unworthily towards me
An occasion soon occurred which put it in
my power to requite his ill offices ; and I was
urged to take advantage of it, by a friend
mine—or rather, an enemy of his. I ob-

that this man had formerly obliged and ed me. True, he replied, but surely his behavior since that time, has sufficiently elled both the service and the obligation. no means ; merchants' accounts are never ; admitted into the higher and more liber- ommerce of friendship. A person who once obliged, has put it out of his power after to disoblige us. The scripture has located a precept, to forgive our enemies ; much stronger then must the text imply, forgiveness of our friends ? The disobligha-, therefore, being thus cancelled by reli-, leaves the obligation without abatement orality. A kindness can never be cancel- -not even by repaying it.



OATHS.

HE lawful use and end of swearing, is, to an end to all strife, and to maintain both ty and charity among men ; the two ls and ligaments of society. Now, since the sovereign right and property of God e, infallibly to search and try the hearts en, he therefore becomes the infallible ess of the truth or falsehood of what they ak ; so that in every such lawful oath- e is not only a solemn appeal, and in that al an inscription of glory to his sovereign



omniscience, but therein th
under his wrath and curse,
falsely, which makes this a
and solemn.

But to break in rudely a
upon the sacred and tremen
with bold and full-mouthed
through his sacred name w
tumelious blasphemies, th
from which all fear of God
and banished. Yet some
up to that prodigious heigh
they dare assault the very
charge whole vollies of bla
that glorious Majesty wh
They are not afraid to bid
and challenge the God that
his worst. They deck (as
their common discourses w
rid imprecations, not esteer
and modish without. It co
greatness of their spirits to
common rate. They are
strate to the world, that t
those puny, silly fellows,
invisible powers, or so muc
to clip a full-mouthed oar?
or whispering the emphatic
ble, but think a horrid blas
most sweet and graceful cad
rhetoric. If there be a
scarce believe, they are res



to provoke him, to give them a convincing evidence of his being. And if he be, as they are told he is, rich in patience and forbearance, they are resolved to try how far his patience will extend, and what load of wickedness it is capable to bear. If, therefore, destruction be not sure enough, they will do their utmost to make it so, by treading down the only bridge whereby they can escape it, that is, by trampling under their feet the precious blood and wounds of the Son of God, and imprecating the damnation of hell upon their souls, as if it slumbered too long, and as too slow paced in its motion towards them.

It is common for some men to swear, only to fill up the vacuities of their empty discourse.

Common swearing argues in a man, a perpetual distrust of his own reputation, and is a acknowledgment that he thinks his bare word not worthy of credit.

The man of the world—the all accomplished earl of Chesterfield—says, “I was even absurd enough, for a little while to swear, by way of adorning and completing the shining character of the man of fashion, or pleasure, which I affected; but this folly I soon laid aside, upon finding both the guilt and the inefficiency of it.” Listen ye Stanhopean pretenders, ye pretenders to politesse.

The great Dr. Desagulier being invited to



make one of an illustrious company, one of whom, an officer present, being unhappily addicted to swearing in his discourse, at the period of every oath, would continually ask the doctor's pardon ; the doctor bore this civility for some time with patience ; at length he was necessitated to silence the swearer with this fine rebuke : " Sir, you have taken some pains to render me ridiculous (if possible) by your pointed apologies ; now, sir, I am to tell you, *if God Almighty does not hear you, I assure you I will never tell him.*"

ADDRESSED TO AN OFFICER IN THE ARMY.
By a Lady.

Oh, that the muse might call, without offence,
The gallant soldier back to his good sense !
His temporal field so cautious not to lose ;
So careless quite of his eternal foes.
Soldier ! so tender of thy prince's fame,
Why so profuse of a superior name ?
For the king's sake the brunt of battles bear,
But—for the KING of king's sake—DO NOT
SWEAR.

The infamous, though common, practice of cursing and swearing, upon the most trivial occasions, and of using the name of God irreverently, prevail shamefully with many who

used to call themselves Christians ; nor
 custom less ridiculous than impious,
 the only crime which human nature is
 of committing, that neither proposes
 e nor profit for its end.

he nauseous complicated crimes,
 most infest and stigmatize the times,
 ; none that can with impious oaths com-
 pare,
 vice and folly have an equal share,



OPPRESSION.

ERE is a species of oppression that
 (and a bad custom it is) has made too
 : to the inhabitants of this isle, that is,
 confinement of the persons of their fellow
 es for debt, &c. under sanction of the
 deed law is necessary for the protec-
 our property, and there are men of
 honor, probity, and humanity, in that
 ion, who do honor to it ; but these are
 e men who advise arrests, imprison-
 and destruction, that would lay waste
 le family, merely to put money in his
 such only are the proceedings of the
 f that profession.

sentiments of humanity incline us to
 t the miserable, and it is a failing in

new weight to his disgrace to sink him
ly. And yet men are so brutal and un-
ful, as to load a man with the most
censure, who is unfortunate. The first
that occurs, is, to dive into the reason
distress. They neither offer in his beh-
misfortunes of the times, nor the pos-
affairs and conjecture of things, but wil-
lutely have him guilty of meriting all th-
befallen him, and invent a thousand ma-
stories to discredit and ruin him beyond
ery. Detestable practice ! Can such p-
call themselves men ? No ! their act is
too evident a proof of the brutal, instead
rational mind. The wounded porpoise
sued to absolute destruction by his
fish, and the stricken deer is denied ;
by his most customary associates ; but
such practices must forfeit all title to h-
ity.

ing, half dead, the conquer'd champion lies,
 a sudden all the base, ignoble crowd,
 clam'ring seize the helpless worried
 wretch,
 thirsting for his blood, drag diff'rent ways
 mangled carcase on th' ensanguin'd plain.
 aunts!—of pity void! t' oppress the weak—
 point your vengeance at the friendless head,
 with one mutual cry insult the fallen!
 deem too just of man's degenerate race.

When the honest heart, that never knew
 it was to owe, and unable to answer the
 demand, can scarce form an idea of what
 to breathe the air at the mercy of another;
 or, to struggle to be just, whilst the cru-
 el world is loading you with the guilt of injus-

justice enjoyments do not alleviate present
 ; whereas the evils a man has endured
 lighten the present satisfactions.

When a man has a thorough taste of prosperity,
 when adversity never happened. It is bet-
 ter to suffer without a cause, than that there
 should be a cause for our suffering.

It is inhuman and arrogant, to insult over a
 repentant delinquent.

POLITENESS.

POLITENESS taught as an art
 lous ; as the expression of liberal se
 and courteous manners, it is truly v

Politeness is an evenness of sou
 excludes at the same time both ins
 and too much earnestness. It su
 quick discernment, to perceive imi
 the different characters of men : a
 easy condescension, adapts itself to ea
 taste ; not to flatter, but to calm his
 In a word, it is a forgetting of our
 order to seek whatever may be agre
 others ; but in so delicate a mann
 let them scarce perceive we are so cr
 It knows how to contradict with res
 please without adulation ; and is eq
 mote from an insipid complaisanc
 mean familiarity.

Study with care politeness, that m
 The modish forms of gesture and of
 In vain, formality, with matron mien
 And pertness apes her, with familiar
 They against nature for applauses st
 Distort themselves, and give all othe
 She moves with easy, though with
 pace,

And shows no part of study, but the

ev'n by this, man is but half refin'd,
 Less philosophy subdues his mind ;
 but a varnish that is quickly lost,
 when e'er the soul in passion's sea is tost.

There is a politeness of the heart which is
 not tied to no rank, and dependent upon no
 station ; the desire of obliging seldom fails
 (joined with delicacy of sentiment) to please,
 though the stile may differ from that of mod-
 est refinement.

True politeness is a science not to be ac-
 quired in schools. Nature must bestow a
 taste : and that genius must be improved
 by reading authors of delicacy and spirit, and
 sustained by a freedom of conversation with
 persons of taste. It is an enemy to all kinds
 of constraint, does every thing with ease, and
 though certain never to offend, is never at the
 expense of flattery to oblige.

Be careful to observe the distinction be-
 tween over-strained complaisance and true
 politeness,—between false delicacy and true.

He that is truly polite, knows how to con-
 duct with respect, and to please without
 flattery ; and is equally remote from an in-
 complaisance, and a low familiarity.

Merit and good breeding will make their
 way every where. Knowledge will introduce
 and good breeding will endear you to the
 best of companies ; for politeness and good
 breeding are absolutely necessary to adorn

any, or all other good qualities or talents. Without them no knowledge, no perfection whatever, is seen in its best light. The scholar, without good breeding, is a pedant; philosopher, a cynic; the soldier, a brute and every one disagreeable. If a man affronts you, and talks to you ever so dully or frigidly, it is worse than rudeness, it is brutality to show him, by a manifest inattention to what he says, that you think him a fool, a blockhead, and not worth hearing. And much more so with regard to women, whatever of whatever rank they are, are entitled to consideration of their sex, not only to attention, but an officious good breeding from men. The most familiar habitudes, conversations, and friendships, require a degree of good breeding, else their intimacy will soon degenerate into a coarse familiarity, infinitely productive of contempt or disgust.

ent Politeness ~~and~~ modesty are becoming in men, but especially in those whom fortune has raised above others.

Good breeding is the result of much good sense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them. Good manners are, to particular societies what good morals are to society in general, their cement and their security.

Worldly politeness is no more than an imitation, or imperfect copy of Christian char-

being the pretence or outward appearance of that deference to the judgment, and attention to the interests of others, which a true Christian has as the rule of his life, and the disposition of his heart.

Whatever sphere a man has been bred in, or attained to, religion is not an injury, but an addition to the politeness of his carriage. They seem indeed to confess their relation to one another, by their reciprocal influence.—In promiscuous conversation, as true religion contributes to make men decent or courteous, so true politeness guards them effectually from any outrage against piety or purity.

To be perfectly polite, one must have a great presence of mind, with a delicate and quick sense of propriety ; or, in other words, one should be able to form an instantaneous judgment of what is fittest to be done, on every occasion as it offers. I have known one or two persons, who seemed to owe this advantage to nature only, and to have the peculiar happiness of being born, as it were, with another sense, by which they had an immediate perception of what was proper and improper, in cases absolutely new to them ; but this is the lot of very few. It must ever where be good breeding, to set your companions in an advantageous point of light, by giving each an opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects ;—

to exert your own endeavors to please, to amuse, but not to outshine them : to each their due share of attention and not —not engrossing the talk, when others desirous to speak, nor suffering the conversation to flag, for want of introducing something to continue or renew the subject. honor preferring one another. We sh be perfectly easy, and make others so i can. But this happy case belongs, perh to the last stage of perfection in politene but a real desire of obliging, and a respe attention, will, in a great measure, su many defects.



POVERTY.

IN seeking virtue, if you find poverty not ashamed ; the fault is not yours. Honor or dishonor is purchased by your actions ; though virtue gives a ragged liv she gives a golden cognizance. If her vice make you poor, blush not ; your poverty may prove disadvantageous to you, but ca dishonor you.

To feel the extremity of want, and b ways under discipline and mortification, i be very uncomfortable : but then we a consider, that the world will either men wear off, and that the discharge will c

ortly, and the hardship turn to advantage ;
 at the contest is commendable and brave,
 and that 'tis dangerous and dishonorable to
 render.

The ancient sages did those tho'ts possess,
 that poverty's the source of happiness.
 Modern opinion holds, that wealth in store
 the sole source can happiness insure.
 But heav'n-born wisdom teaches better things ;
 not to expect from these, what virtue only
 brings.

Poverty falls heavy upon him only, who es-
 teems it a misfortune.

It is more honorable not to have and yet
 deserve, than to have and not deserve.

The little value Providence sets upon riches,
 seen by the persons on whom it is bestowed.
 Though want is the scorn of every wealthy
 man, an innocent poverty is yet preferable to
 the guilty affluence the world can offer.

There is no contending with necessity ; and
 we should be very tender how we censure
 those that submit to it. It is one thing to be
 free to do as we will, and another thing
 to be tied up to do what we must.

Of all poverty that of the mind is the most
 tolerable.

As in every body's observation, with what
 advantage a poor man enters upon the most
 arduous business ; for as certainly as wealth

gives grace and acceptance to all that its possessor says or does, so poverty creates disdain, scorn, and prejudice to all the undertakings of the indigent. The necessitous man has neither hands, lips, nor understanding for his own, or his friend's use ; but is in the same condition with the sick, with this difference only, that his is an infection no man will relieve, or assist ; or if he does, 'tis seldom with as much pity as contempt, and rather for the ostentation of the physician, than compassion on the patient : it is a circumstance, wherein a man finds all the good he deserves inaccessible, all the ill unavoidable ; under these pressures, the poor man speaks with hesitation, undertakes with irresolution, and acts with disappointment ; he is slighted in men's conversations, overlooked in their assemblies, &c. But from whence, alas ! has he this treatment ? From a creature that has only the support of, but not an exemption from the wants, for which he despises him ; for such is the unaccountable insolence of man, he will not see, that he who is supported, is in the same class of natural necessity, as he that wants a support ; and to be helped implies to be indigent.

A man is not judged by the internal qualifications of his mind, but by the extent of his house. One who has been in business, and has not gained riches, is said to have done *poorly*, notwithstanding his mind may be for-

ed by the best of principles, and his actions aided by the highest rules of Christian benevolence ; which perhaps was the only cause his not thriving in temporary wealth in an equal degree with some of his cotemporaries. While some who live as "without God in the world," thoughtless of every concern but accumulating wealth, are esteemed of the first rank in the community, and the most able members of society. So much is the truth of that saying verified, that "Money commands things."

Amidst the miseries to which human life is liable, nothing is so generally dreaded as poverty ; since it exposes mankind to distresses that are but little pitied, and to the contempt of those who have no natural endowments superior to our own. Every other difficulty or danger a man is enabled to encounter with courage and alacrity, because he knows that success will meet with applause, for bravery will always find its admirers ; but in poverty every virtue is obscured, and no conduct can entirely secure a man from reproach. Jeerfulness (as an admirable author observes) here insensibility, and dejection sullenness ; hardships are without honor, and labors without reward. Notwithstanding this, there is no station more favorable to the growth of virtue, where the seeds of it are previously sown in the mind. But when poverty is felt in its utmost extreme, it then becomes exces-

sively dangerous, and some deviation from rectitude, are perhaps impossible to be

Vice is covered by wealth, and vice by poverty.

How many abject souls there are, who esteem the want of wealth as a want of virtue.

A consciousness of the rectitude of our intentions, tell us, though we are unfavourably situated, it is not because we are more undeserving than others; nor is our native pride deprived of a sense of our poverty. We can see Cincinnatus, the great dictator, prepare his hearth the homely repast, with those that had subdued the enemies of his country, and borne the triumphal laurel; reflect on Socrates, the reformer, and Memmius, the arbiter of his country, had been maintained, and the other buried by calumny. And the great Scipio Africanus, who was so poor, that the portion of his daughter was paid by the public; who then would have adopted into a family that has been honoured by such illustrious ancestors?

PRAISE.

PRAISE is the tribute due to the good, and though it is heartily to be desired when it comes from the lips of bad men, yet it is not a true title to it; yet it is

esteemed disagreeable, or discreditable men bestowed upon occasions where it is really due, and by those who are really judges of virtue. Praise is the reward of noble actions : What is more animating to our commanders both by sea and land, than the assurance of their country's applause, for their heroic behavior ? Praise is only to be given when fully merited, and then not in the presence of the party to whom it is due. When Telemachus repaired to the assembly of the confederate kings, after the death of Adrastus, and the Daunians desired peace, we are told, that soon as they espied him, they were all roused in expectation to hear him discourse ; he made him blush, and he could not be prevailed upon to speak. The praises that were given him by public acclamations, on account of his late action, added to his bashfulness so, that he would gladly have hid himself. At length, he desired as a favor, that they would desist from commending him : not but that I am a lover of praise, said he, especially when it comes from such good judges of virtue ; but I am afraid of loving it too much. Praises are apt to corrupt men ; they fill them full of themselves, and render them vain and presumptuous ; we ought equally to merit and to decline them ; there is a great likeness between the justest and the falsest praises. Just praises are such as you will give me in my absence, if I am so happy as to deserve them.

If you believe me to be really good, you ought also to believe that I am willing to be modest, and would fear vanity ; spare me, therefore, if you have any esteem for me, and do not praise me as if I were a man fond of such things. A man ought to blush, when he is praised for perfections he does not possess. Be careful how you receive praise ; from good men neither avoid it nor glory in it ; from bad men neither desire nor expect it. To be praised of them that are evil, or for that which is evil, is equal dishonor ; he is happy in his merit who is praised by the good, and emulated by the bad.

Of folly, vice, disease, men proud we see,
And (stranger still) of blockhead's flattery ;
Whose praise defames ; as if a fool should
mean,
By spitting on your face to make it clean.

They who deserve least praise themselves, always allow it least to others ; for the poor in merit, like all other poor, envy those of superior worth, and would willingly bring them down to their own level.

The understanding is by nothing more easily vanquished than the artillery of praise, especially if accompanied with the ideas of truth and gravity : it makes its way to the heart, without opposition ; and the sense and digni-

the speaker conspire with our natural
f it, to give it the sanction of sincerity.

ie are worthy to give true praise, but
s are themselves praise worthy.

se from the common people is general-
e, and rather follows vain persons than
is.

us constantly follow reason, says Mon-
, and let the public approbation follow
same way, if it pleases.

v satirical is that praise which commends
for virtues, that all the world knows he
it.

re is this good in commendation, that it
to confirm us in the practice of virtue.

character of the person who commends
to be considered, before you set a value
esteem.

praise of a worthy person, of whose
sense, penetration, and understanding we
n exalted opinion, is certainly—though
ig to the sense, a most dangerous thing;
it in fortitude to resist it; it surely makes
—unless we catch—and check its ris-
gress.

erity and candor ought to season every
of our lives; and even have place in
ontests as we may be engaged in with
emies.

PRAYER.

PRAYER unaccompanied with love of God, is like a lamp unlighted, words of the one without love being ineffectual, as the oil and cotton of the one without flame. "Our wants," says the Bishop of London (Dr. Gibson) "are the temptations which draw our hearts from God, to the things of this world, and upon both these accounts our prayers ought also to be daily."

The said doctor gives the following directions: "Our morning prayers will always properly begin with thanksgivings to God, our Creator and Preserver. In the place of a solemn dedication of our lives to service. This followed by petition for his grace and assistance to ourselves and like in behalf of others. The evening prayers to begin in the same order, only a confession of sins at the end of the day, and petition stand in the place of morning dedication. The conclusion should be with a prayer for rest and protection, instead of that for success in our business.—For the Sabbath great day of rest," &c. Let your prayers ever so proper in the form and expression, let your heart accompany them with devotion ever so intense, still be very careful to avoid the dangerous error of imagin-

rit arises from the most perfect performance of them. They become acceptable to God through Christ alone ; and are the means, indeed, to make you good ; but the goodness itself is not in them, no more than a favor among men can be said to be deserved, because adorned with humility, propriety, and elegance. Therefore you were to trust merely in them, would be making idols of your prayers ;—it would be putting them in the place of *Christ's* intercession, which is quite contrary to praying (an unworthy sinner) in the name of *Christ*. If we have not recourse to God with the ardor and thoughts that we ought, it looks as if we expected nothing from him ; or rather (in being our remissness and indolence) it may be said, that we do not deserve to obtain—that we do not value the things that we seem to desire. Yet, God would have what is asked of us, asked with earnestness ; and far from regarding our importunity ill, he is in some manner well pleased with it. For, in fine, He is not only debtor who thinks himself obliged for the demands that are made upon him. He is not only one that pays what we never lent him. The more he sees us press him, the more liberal he is. He even gives that he does not owe. If we coldly ask, he defers his liberality ; not because he does not love to give, but because he would be pressed, and because violence is agreeable to him.

Pertullian says something like this, of the

prayers that the primitive Christians made common. We meet together, says he, we conspired to take by our prayers what we ask of him ; this violence is pleasing to St. Paul ingeniously explains what he teaches in the Gospel, that heaven is taken by violence ; "do violence to God," say we, to seize the kingdom of heaven. He that bids us not to touch another's goods, rejoices when we have his own invaded : He that condemns the violence of avarice, praises that of faith.

As the bones of the human frame cohered together, form the skeleton of a man, so penitence, faith, hope, charity, love, zeal, humility, patience, resignation, hatred of sin, purity of heart, and holiness of life, all cohered together, make a Christian ; but must be accompanied with prayer, the breath of the creature, or they will prove like dead and lifeless and inactive.

Going to prayer with bad affections, is like paying one's levee in an undress.

All prayer must be made with faith and hope : He who would pray with effect, must live with care and piety : Our prayers must be fervent, intense, earnest, and importunate. Our desires must be lasting, and our prayers frequent and continual. God hears us not so soon for our many words, but much sooner for our earnest desire. A long prayer and a short differ not in their capacities of being accepted ; for both of them take their

, according to the fervency of spirit, and charity of the prayer. That prayer which is short, by reason of an impatient spirit, dullness, slight of holy things, or indifferency of desires, is very often criminal, always imperfect; and that prayer which is long out of ostentation, superstition, or a trifling spirit, is as criminal and imperfect as the other, in their several instances.

We must be careful in all our prayers to end our present work, having a present mind, not wandering upon impertinent things, or distant from our words, much less contrary to them.

Often pray, and you shall pray finer; and when you are accustomed to frequent devotion, it will so insensibly unite to your natural affections, that it will become a trouble to you to omit your usual or appointed prayers; and what you obtain at first by doing violence to your inclinations, at last will be left with as much uneasiness, as that by which at first it was secured.

PLEASURE.

THERE is but one solid pleasure in life, and that is our duty. How miserable then, how unwise, how unpardonable are they, who seek that a pain.

He that resigns the world, is in a constant possession of a serene mind, but he who follows the pleasures of it, meets with nothing but remorse and confusion.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serence, because it is innocent.

How wretched is it to consider the care and cost laid out upon luxury and show, and the general neglect of those shining habits of the mind, which should set us off in real and solid excellencies. When pleasure is predominant, all virtues are of course excluded.

If sensuality is pleasure, beasts are happier than men; but human felicity is lodged in the soul, not in the flesh.

Would you—or would you not, with pleasure live?

'Tis virtue can alone the blessing give;
With ardent spirit her alone pursue,
And with contempt all other pleasures view.

The pleasure of virtue, of charity, and of learning, is true and lasting pleasure.

The man whose heart is replete with pure and unaffected piety, who looks upon the Father of nature in that just and amiable light, which all his works reflect upon him, cannot fail of tasting the sublimest pleasure, contemplating the stupendous and innumerable effects of infinite goodness. Whether he looks

road on the natural or the moral world, his reflections must still be attended with delight ; and the sense of his own unworthiness, so far from lessening, will increase his pleasure, while it places the forbearing indulgence of

Creator in a still more interesting point of view. Here his mind may dwell upon the present, look back to the past, or stretch forward into futurity with equal satisfaction ; and, the more he indulges contemplation, the higher will his delight arise. Such a disposition, this, seems to be the most secure foundation on which the fabric of pleasure can be built.

The contemplation of the beauties of the universe, the cordial enjoyments of friendship, the tender delights of love, and the rational pleasures of religion, are open to all ; and they are, all of them, capable of giving that real happiness contended for. These being the only fountains from which true pleasure springs, it is no wonder that many should be pelted to say, they have not yet found it, and could still cry out, " Who will show us any good." They seek it every way but the true way. They want a heart for devotion, humanity, friendship, and love ; and a taste for whatever is truly beautiful and admirable.

That is a mean and despicable kind of pride, that measures worth by the gifts of fortune, the greatest portion of which is too often in the hands of the least deserving.

None are so invincible as your half-witted people, who know just enough to excite their pride, but not so much as to cure their ignorance.

The little soul that converses no higher than the looking glass, and a fantastic dress, may help to make up the show of the world ; but cannot be reckoned among the rational inhabitants of it. If they who affect an outward show, knew how many deride their trivial taste, they would be ashamed of themselves. and grow wiser ; and bestow their superfluities in helping the needy, and befriending the neglected.

Proud men never have friends ; neither in prosperity, because they know no body ; nor in adversity, because then no body knows them.

Pride ignorance is pride increas'd,
Those most assume who know the least ;
Their own false balance gives them weight,
But ev'ry other finds them light.

Men of fine parts, they say, are proud ; I answer, dull people are seldom so, and both act upon an appearance of reason. Pride and modesty are sometimes found to unite togeth-

or in the same character ; and the mixture is as salutary as that of wine and water. The worst combination is that of avarice and pride.

The man of show is vain ; the reserved man is proud more properly. The one has greater depth, the other a more lively imagination. Persons of proud, yet abject spirits, will despise you for those distresses, for which the generous mind will pity, and endeavor to befriend you ; a hint only to whom you should disclose, and from whom you should conceal them.



READING.

READING is to the mind what exercise is to the body ; as by one, health is preserved, strengthened and invigorated ; by the other, virtue (which is the health of the mind) is kept alive, cherished and confirmed. There are persons who seldom take a book in their hand, but to discover the faults it may in their opinion contain ; the merit of the work is the least of their consideration ; they can pass over many fine sentiments, and rhetorical expressions, without the least regard ; but to what-

ever they think obscure, absurd, tinent, they are sure to afford many perfections cannot atone for perfections with them, they must select piece or none ; such persons to read at all ; they are not fit what they do read. For every man and candor, who reads in order to benefit of reading, will give more wherever he finds it, and be cautious commends. When I meet with a beauties in a piece, I am not offended few faults, which might have author through inadvertency, or impotency of human nature could provide against. Sometimes, to very clear in a book, seems to us want of reading it with sufficient a

We should not read a book on find its faults ; but, purely to und

Whoever thinks a faultless piece
Thinks what ne'er was, nor is, n
he :

In ev'ry work regard the writer's
Since none can compass more th
tend.

Of all the diversions of life, th
so proper to fill up its empty sp
reading of useful and entertainin
and with that the conversation of
an friend.

reading we enjoy the dead ; by converse the living ; and by contemplation our-

Reading enriches the memory, conversation polishes the wit, and contemplation exalts the judgment. Of these, reading is the most important, which furnishes both.

It must be allowed, that slow reading is the safest and surest way to knowledge. A perusal of a few well chosen books, does more to the improvement of the understanding, than a multifarious reading of superficial writers, who have attempted to reach literary fame.

We would perpetuate our fame or reputation must do things worth writing, or things worth reading.

Ask a person may as well be asleep—for he can be only said to dream—who reads, but with a view of improving their mind or regulating their conduct. Nothing in life, after health and virtue, is more valuable than knowledge—nor is there any so easily attained, or so cheaply purchased, as labor only sitting still, and the exact time, which if we do not spend, we save. In the world, you are subject to a fool's humor.—In a library you make it subject to your's.

Great readers load their memories, exercise their judgments ; and lumber-rooms of their heads, instead of using them usefully.

their best clothes, only wear it to church on Sundays, to appear fine, and to make show, and with them, as soon as they come home again, lay it aside carefully, for fear of wearing it out : That religion is good for nothing that is made of so slight a stuff as not endure wearing, which ought to be a stout covering for the soul, as the skin is to the body, not to be divided from it ; division being the ruin of both. Nor must it be thought that religion consists only in bending knees, which is a fitting posture of humility, but in the fervent and humble adoration of the soul. Nor in the lifting up of the hands and eyes, but in the warmth of the affection. Outward gestures and decent behavior are things very fit and reasonable, being all that the body can pay ; but it is inward sincerity alone that can render them both acceptable. Much less does religion consist in dirty looks and sour faces, which only shows it is very unpalatable to those who make them, and it seems as if they were swallowing something that went grievously against their stomachs. 'Tis likewise to be considered, that the frequency and fervency of prayers are not their acceptance, not the length of them. That one prayer rightly addressed to God from a well disposed mind, is more efficacious than ten sermons carelessly heard, or more than ten prayers carelessly practised. But hearing is a much easier duty than praying, be-

it can often change into sleeping, is therefore preferred to it, by a great many people. But if, in the end, their profound ignorance will not excuse them, I am sure their stupid obstinacy never will. But there are so many virtues required in order to praying rightly, that people think perhaps, that it would take up too much time and pains to acquire them. And they are much in the right, if they think their prayers will be insignificant without them, and that an ill man can never pray well, and to the purpose, for the stream will always partake of the fountain. And if the mind, which is the fountain of all our addresses to God, be vicious and impure, the prayers which proceed from it, must needs be sullied with the same pollutions. But, on the contrary, if the mind be once made virtuous, all that proceeds from it will be pleasing and accepted. And as to dejected looks and a sorrowful countenance, they are no wise graceful in religion, which is so far from being a melancholy thing, that it can never appear displeasing, or tiresome to a mind where wisdom and virtue do not first seem troublesome ; for wisdom instructing the soul to act reasonably, instructs it likewise to serve and obey God readily and cheerfully ; for that which appears reasonable to a wise man, will always appear delightful ; and religion is that very same reason and wisdom, whose ways are ways of pleasantness, and all whose paths are peace.

Were men sensible of the happy results from true religion, the voluptuary would there seek his pleasure, the man his wealth, and the ambitious glory.

Men who are destitute of religion, far from being learned philosophers, ought not to be esteemed so much able men.

Religion is so far from debarring any innocent pleasure or comfort of life, that it purifies the pleasures, renders them more grateful and generous. And besides this, it brings mighty blessings of its own ; those of a glorious hope, a calm and undisturbed conscience, which do far out-relish the most splendid artificial luxuries.

Neither human wisdom, nor human strength—unsupported by religion, are equal to trying situations that often occur in life.

As little appearance as there is of religion in the world, there is a great deal of vice and vice is felt in its affairs—nor can men have been religiously educated, so as to retain the principles of it, but, like nature, they return again, and give checks and restraints to guilty pursuits.—There is no real happiness without religion and the assistance of God's grace and Spirit to direct our lives, in the true use of it. Happiness, I contend, is not

found in religion—in the consciousness of virtue—and a sure and certain hope of a better life, which brightens all our prospects, and leaves no room to dread disappointments,—because the expectations of it are built upon a rock, whose foundations are as deep as those of heaven or hell.—So strange and unaccountable a creature is man ! he is so framed, that he cannot but pursue happiness—and yet, unless he is made sometimes miserable, how apt is he to mistake the way, which can only lead him to the accomplishment of all his wishes.—What pity it is that the sacred name of religion should ever have been borrowed, and employed in so bad a work, as in covering over pride—spiritual pride, the worst of pride,—hypocrisy, self-love, covetousness, extortion, cruelty and revenge,—or that the fair form of virtue should have been thus disguised, and for ever drawn into suspicion, from the unworthy uses of this kind, to which the artful and abandoned have often put her.—Some people pass through life, soberly and religiously enough, without knowing why, or reasoning about it, but from force of habit merely.—Again, some think it sufficient to be good Christians, without being good men,—so spend their lives in—drinking, cheating—and praying.

True religion gives an habitual sweetness and complacency, which produces genuine politeness, without injury to sincerity ; it pre-

serves the mind from every unfair bias, and inclines it to temper justice with mercy in its judgments upon others.

Religion is the best armor in the world but the worst cloak.

Divine meditations do not only in power subdue all sensual pleasures, but far exceed them in sweetness and delight.

To be furious in religion is to be irreligiously religious. Persecution can be no argument to persuade, nor violence the way to conversion.

Were angels, if they look into the ways of men, to give in their catalogue of worthiness how different would it be from that which angels of our own species would draw up? We are dazzled with the splendor of titles, the ostentation of learning, and the noise of victories, &c. They, on the contrary, see the philosopher in the cottage, who possesses a soul in thankfulness, under the pressure of what little men call poverty and distress. The evening's walk of a wise man is more illustrious in their sight than the march of a general, at the head of hundred thousand men. A contemplation of God's works, a generous concern for the good of mankind, and unfeigned exercise of humanity only, denominate men great and glorious.

What can be more suitable to a rational creature, than to employ reason to contemplate that Divine Being, which is both the author of its reason, and the noblest object about which it can possibly be employed.

All our wisdom and happiness consists mainly in the knowledge of God and ourselves. To know, and to do, is the complement of our duty.

We have a great work on our hands, the soul promises to believe, the commands to obey, temptations to resist, passions to conquer; and this must be done, or we are undone; therefore look to heaven for the power. Religion is exalted reason, refined from the baser parts of it. It is both the foundation and crown of all virtues. It is morality raised and improved to its height, by being carried up to heaven, the only place where perfect wisdom resideth.

The greatest wisdom is, to keep our eyes continually on a future judgment, for the direction and government of our lives; which furnish us with such principles of action, cannot be so well learned elsewhere.

How miserable is that man, that cannot turn backward, without shame, nor forward without terror! What comfort will his riches afford him in his extremity; or what will all sensual pleasures, his vain and empty titles, honours, dignities, and crowns, avail him in the hour of his distress!

How greatly wise to talk with our past hours; ask them, what report they bore to heav'n, how they might have borne more welcome news.

REPENTANCE.

TRUE repentance is that saving grace wrought in the soul, by the spirit of God, whereby a sinner is made to see, and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that thereby God is dishonored and offended; his laws violated, and their own soul polluted and defiled: And this grief arises from love to God, and is accompanied with a hatred of sin, a fixed resolution to forsake it, and expectation of favor and forgiveness through the merits of Christ; this is evangelical repentance. The insensibility of a sinner, the want of regret and penitence, after having sinned, provokes God more than the sin itself.

When God is angry with us, it is not thro' a principle of hatred, that he shows his anger, it is to draw us to him, even in the time of anger. Selvan gives the following ingenious description of repentant sinners, who far from conversion are always relapsing into sin.

They act every thing in such a manner, that one may say, they do not so much repent of their sins, as they afterwards do of that repentance. They seem by their behavior, not to be so sorry for their ill life, as that they have promised to live a good one.—How terrible is conviction and guilt, when they come too late for repentance!

prayer, repentance, and obedience due,
 no' but endeavor with sincere intent)
 the ear shall not be slow, mine eye not shut,
 and I will place within them as a guide
 the umpire Conscience, whom if they will
 hear,
 that after light well us'd, they shall attain ;
 and to the end persisting, safe arrive.
 His is my long suff'rance, and my day of grace,
 they who neglect and scorn, shall never taste ;
 hard be harden'd, blind be blinded more ;
 that they may stumble on, and deeper fall :
 and none but such from mercy I exclude.

It is better to be affected with a true peni-
 tent sorrow for sin, than to be able to resolve
 the most difficult cases about it.

The time present is the only time we have
 to repent in, to serve God, to do good to men,
 to improve our knowledge, to exercise our gra-
 ce, and to prepare for a blessed immortality.
 We may strike up bargains, and make con-
 tracts by proxy, but all men must work out
 their own salvation in person. How irration-
 al is a late repentance ! Must the body be be-
 gotten with sickness, before the work be done
 which eternal life depends ?

Who sets about, hath half perform'd the deed.
 He pretends to be wise, and—if you would succeed
 in sin. The man who has it in his power
 to practice virtue, and protracts the hour,



Waits till the river pass away ; but
Ceaseless it flows—and will forever .

He who repents truly, is greatly
for his past sins ; not with a super-
ior tear, but a pungent, afflictive sorrow
a sorrow as hates the sin so much,
truly contrite man would rather cho-
than act it any more. A holy life is
perfection of repentance, and the firm
upon which we cast the anchor of o-
in the mercies of God through Jesu
A true penitent must all the days o-
pray for pardon, nor think the work c-
till he dies.

In ev'ry storm, thy safety to secure,
These two great anchors of thy soul
Faith & repentance ; firm supports are
When ev'ry other fancied prop and s-
The more thou lean'st, sinks & slides



RICHES.

RICHES cover a greater number
than ever charity has done.

Riches cannot purchase worthy
ments ; they make us neither wiser
thier.—None but intellectual pleas-
what we can properly call our own.

A fine coat is but a livery, when the person who wears it discovers no more sense than a footman.

A great fortune in the hands of a fool, is a great misfortune. The more riches a fool has, the greater fool he is. All the treasures of the earth, are not to be compared to the least virtue of the soul.

Eating and drinking, vain mirth, news, play, and the like, are their constant entertainment ; who know no other pleasure, than what their five senses furnish them with.

It is an insolence in the wealthy to affix, as much as in them lies, the character of a man to his circumstances.

Think not, O man ! that thou art truly great,
Because thou hast, perhaps, a large estate,
Or may'st the greatest earthly honors bear,
For too—too many thus mistaken are ;
But let your virtuous actions daily prove
You truly merit universal love.
Greatness alone in virtue's understood,
None's truly great, but he who's truly good.

Riches have no real advantage except in the distribution.



SABBATH.

THIS day the Deity to man has giv'n,
By just decrees to plume his soul for heav'
And publicity to join in grateful praise,
For all the blessings of their other days ;
This small return he surely may expect,
And will as surely punish its neglect.
On this, his day, necessity alone,
Nor absence from the temple can atone.

Upon the Lord's day we must abstain from all servile and laborious works, except such are matters of necessity, of common life, or great charity. The Lord's day being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving : therefore let your devotions express themselves in singing, or in reading psalms, in recounting the great works of God, in remembering his mercies, in worshipping his excellencies, in celebrating his attributes, &c.

SENSIBILITY.

SENSIBILITY of mind, and fineness of feelings, are always the attendants of genius.—These, which by themselves constitute a good heart, when joined to a good heart,

naturally give a greater tendency to virtue than vice : for they are naturally charmed with beauty, and disgusted with every kind of deformity. Virtue, therefore, which is amiable in the eyes of our enemies, must have additional charms for those whose susceptibility of beauty is more delicate and refined ; and vice, which is naturally loathsome, must appear uncommonly odious to those who are uncommonly shocked at real turpitude.

It is a melancholy consideration, that man as he advances in life, degenerates in his nature, and gradually loses those tender feelings which constitute one of his highest excellencies.

The tear of sensibility, said Juvenal, is the most honorable characteristic of humanity.

Whatever real pain may sometimes be occasioned by sensibility, is in general counterbalanced by agreeable sensations, which are not the less sincere and soothing, because they do not excite the joy of thoughtless merriment. The anguish of the sympathising heart is keen, but no less exalted are its gratifications. Notwithstanding all that has been said on the happiness of a phlegmatic disposition, every one who has formed a true estimate of things, will deprecate it as a curse that degrades his nature. It is the native happiness of the dullest of quadrupeds, doomed to the vilest drudgery.

Men destitute of delicacy, and that solid

R .

Remembering that

the world is made

of many things, and

that each thing has

its own life and

its own power, and

that each thing is

connected with the

whole, and that

the whole is made

of many things, and

that each thing has

its own life and

its own power, and

that each thing is

connected with the

whole, and that

the whole is made

of many things, and

that each thing has

its own life and

its own power, and

that each thing is

connected with the

whole, and that

the whole is made

of many things, and

that each thing has

its own life and

its own power, and

that each thing is

connected with the

whole, and that

the whole is made

of many things, and

that each thing has

its own life and

its own power, and

that each thing is

connected with the

whole, and that

never be a stranger to those dispositions and
 feelings of mind which exalt our species,
 and which are the sources of the most refined
 pleasures.

ay, who enjoys the happiest frame of soul ;
 or he who owns soft sympathy's control,
 or he whose bosom never learn'd to glow
 with gen'rous joy, or melt with others' woe ?
 Ah ! can the heart where human kindness
 lives,

ask the solution which its kindness gives ?
 ay, what is bliss ? the mind's unclouded day,
 when the calm's settled, and the prospect gay ;
 the soft, the delicately temper'd mind,
 enlarg'd to love, to elegance refin'd,
 which, unrestrain'd by charms of sordid care,
 springs from the clay to breathe a purer air,
 holds with joy the comprehensive bound,
 trac'd by Benevolence's free hand around ;
 (To envious spite our peevish pride unknown)
 partakes of others' bliss, imparts it own :
 feels the distress another's breast endures,
 ceases to feel it only when it cures ; [ploys
 and what it takes from human griefs, craves
 the best subjects of its future joys. [tone
 such is the heart, whence temper'd to the
 of harps seraphic, round the eternal throne,
 heav'n has attun'd with all its sweetest things,
 and keen delight on ev'ry fibre rings.
 by him, thus fram'd, responsive nature's seen
 in her just colors, and her lov'liest view ;

While all her features stamp upon his
 Th' impression the Creator's plan design
 For him philosophy her truths explore,
 For him wise erudition opes her store ;
 For him bright fancy spreads her
 For him the muse unlocks her sacred store
 The graces in each chaster beauty shine
 And virtue moves in majesty divine.

Sweet sensibility ! source of all the
 pleasing in our joys, or painful in our sorrows
 how acute are thy sensations ! 'Tis from thee
 that we derive the generous concerns, the
 interested cares that extend beyond our
 and enable us to participate the emotions
 sorrows and joys that are not our own.



SOLITUDE.

SOLITUDE is a rare attainment
 shows a well disposed mind, when
 loves to keep company with himself ;
 virtue as well as advantage to take satisfaction,
 and content in that enjoyment.

Solitude can be well fitted, and fitted
 but upon very few persons. They must have
 knowledge enough of the world to shun the
 follies of it, and virtue enough to despise
 vanity.

That calm and elegant satisfaction

the vulgar call melancholy, is the true and proper delight of men of knowledge and virtue. What we take for diversion, is but a mean entertainment, in comparison of knowing ourselves.

Sir Harry Wotten, who had gone on several embassies, and was intimate with the greatest princes, chose to retire from all ; saying, the utmost happiness a man could attain to, was to be at leisure to be, and to do, good ; never reflecting on his former years, but with tears, he would say, how much have I to repent of, and how little time to do it in !

True happiness is of a retired nature, and an enemy to pomp and noises. It arises, in the first place, from the enjoyment of one's self ; and in the next, from the friendship and conversation of a few select companions.

Though the continued traverses of fortune, may make us out of humor with the world, yet nothing but a noble inclination to virtue and philosophy can make us happy in retirement.

I prefer a private to a public life. For I love my friends, and therefore love but few.

The late amiable Mr. Shenstone used frequently to say, that he was never more happy than when alone, except when he had his friends about him. There are, says he, indeed, some few whom I properly call my friends, and in whose company I cannot but feel more happy than in any solitary indul-



gence of imagination : but how seldom it is that you will allow me these extraordinary indulgences ?

When the heart has long been used to the delightful society of beloved friends, how dreadful is absence, and how irksome is solitude. But those phantoms vanish before the sunshine of religion : Solitude and retirement give us the opportunity for a wider range of thought, on subjects that ennoble friendship itself.



SECRECY.

SECRETS are edged tools, and must be kept from children and from fools.

He who trusts a secret to his servant, makes his own man his master.

Secrecy is the cement of friendship. When Ulysses departed to go to the siege of Troy, in his charge to his friends respecting the care of Telemachus, who was then in his infancy, he, among other things, thus entreats them, 'above all forget not to render him just, beneficent, sincere, and faithful in keeping secrets.' And it is afterwards made a great part in the character of Telemachus, that he knew how to keep a secret without telling any untruths, and yet could lay aside that close mysterious air, so common to people that are reserved. He did not seem oppressed with the burden

of the secret he kept ; he always seemed easy, natural, open, as one that carried his heart upon his lips. But at the same time that he would tell you every thing that was of no consequence, he knew how to stop just in the proper moment, and without proceeding to those things which might raise some suspicion, and give a hint of his secret. By this means his heart was impenetrable and inaccessible.

A man without secrecy is an open letter for every one to read.

The itch of knowing secrets is naturally attended with another itch of telling things.

Premeditate your speeches, words once flown
Are in the hearers' power—not your own.

A proper secrecy is the only mystery of able men ; mystery is the only secret of weak and cunning men. The man who tells nothing, or who tells all, will equally have nothing told him. If a fool knows a secret, he tells it, because he is a fool ; if a knave knows one, he tells it wherever it will be his interest to tell it. There are some occasions in which a man must tell half his secret in order to conceal the rest ; but there is seldom one in which a man must tell all. Great skill is necessary, to know how far to go, and where to stop.

SERIOUSNESS.

NOTHING excellent can be done without seriousness, and he that courts wisdom must be in earnest. A serious man is one that duly and impartially weighs the moment of things, so as neither to value trifles, nor despise things really excellent ; that dwells much at home, and studies to know himself, as well as men and books ; that considers why he came into the world, how great his business, and how short his stay ; how uncertain it is when he shall leave it, and whither a sinner shall then betake himself, when both heaven and earth shall fly before the presence of the judge ; considers God is always present ; and the folly of doing what must be repented of, and of going to hell, when a man may go to heaven. In a word, that knows how to distinguish between a moment and eternity.

Nothing is more ridiculous, than to be serious about trifles, and to be trifling about serious matters.

There are looking-glasses for the face, but none for the mind ; that defect must be supplied by a serious reflection upon one's self. When the external image escapes, let the internal retain and correct it.

SLANDER.

SLANDER is a propensity of mind to think of all men, and afterwards to utter such sentiments in scandalous expressions.

Slanderers are a species of creatures, so great a scandal to human nature, as scarcely deserve the name of men. They are in general, a composition of the most detestable vices, pride, envy, hatred, lying, uncharitableness, &c. and yet it is a lamentable truth, that these wretches swarm in every town, and lurk in every village ; and actuated by these base principles, are ever busy in attacking the characters of mankind ; none are too great or so good to escape the level of their envenomed darts. If in high life they find the greatest worth, or a man in a middling station sober, honest, industrious, and aspiring, it is odds that his merit alone immediately excites them to exercise their malignant tongue, and their souls rest not, till their bags of poison are quite exhausted. However shocking to the well cultivated mind this assertion may appear, the truth is too flagrant, and of too easy investigation to admit of the least doubt. What account such unhappy creatures will be able to render hereafter, for so great an abuse of their time and talents, so unpardonable an injury to their neighbor, and so black a violation of the command of the gospel, "love one another," it is not difficult to guess, nor agreeable to think on,

Good name in man or woman is the immediate jewel of their soul.

Who steals my purse, steals trash ; 'tis something, nothing ;

'Twas mine, 'tis his, and may be slave to thousands :

But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed.

Spencer in his *Fairy Queen*, book 4. cant. 8. after representing Slander as an old woman, sitting on the ground, in a little cottage, goes on,

With filthy rags about her scattered wide,
Gnawing her nails for fellness and for ire,
And ther'out sucking venom to her parts entire,
A foul and loathly creature to the sight,
And in conditions to be loath'd no less :
For she was stuf't with rancor and despite
Up to the throat ; that oft with bitterness
It forth would break, and gush in great excess.
Pouring out streams of poison, and of gall,
'Gainst all that truth or virtue do profess ;
Whom she with leasings lewdly did miscal,
And wickedly backbite : Her name men Slander call.

Her nature is, all goodness to abuse,
And causeless crimes continually to frame :
With which she guiltless persons may accuse,
And steal away the crown of their good name.

calumny is a filthy and pernicious infection of the tongue, for it is generally aimed by the wicked and abandoned part of mankind, at the most worthy and most deserving persons, and wounds them unexpectedly. To whom is it pleasing? To the most vile and sordid, the talkative. But what is its origin? From what origin does it proceed? From falsehood for its father, and envy for its mother, and from curiosity for its nurse.

Calumny is calumny itself without an offspring; it not only begets strife, and contention, and malice, bloodshed and murder; it wishes other destructive evils. And let us inquire, what is the antidote to this? Innocence and patience. Innocence teaches us to bear it, and patience blunts its effects.

When you hear any one ill spoken of by your company, which happens but too often, do not mingle not the poison of your malignant suggestions, nor bid higher than the rest in the art of slander, much less be the messenger of such abuses to the person concerned.

Those who are given most to railing, and have oft the greatest failing.

A thousand are the vehicles in which the poison of slander is prepared and communicated to the world—and by some artful person, it is done by so subtle and nice an infusion, that it is not to be tasted or discovered.



but by its effects. How frequently
esty and integrity of a man dispos
smile or a shrug.—How many goo
actions have been sunk into obli
distrustful look, or stamp with th
of proceeding from bad motives, t
rious and seasonable whisper. Lo
companies of those whose gen
should disarm them, we shall find
account.—How large a portion of
sent out of the world by distant h
ded away, and cruelly winked into
by envy? How often does the rep
helpless creature bleed from rep
the party who is at the pains to p
—hopes in God it is not true, but i
time is resolved to give the report
&c.

There are some wounds given
tion that are like the wounds of an
arrow; where we irritate and enla
fice while we extract the bearded w
cannot the cure be completed other

When a man of distinguished w
unmerited calumny, it oft has the s
as an eclipse of the sun; which ser
make it admired the more. Whi
in unvaried light and splendor, it s
ticed; but when it is obscured by
den and unexpected darkness, it a
attention, and emerges with an u
superior eclat.

this age, in some companies, there remains nothing, when you have done with public affairs, and public diversions, but private lotes—pulling down, or gently undermining characters, sitting in judgment upon transactions, which, though of a private nature, are, by the newly established custom of the times, laid before the public—or producing fresh accounts of them from private sources. I hardly ever hear a conversation of kind carried on for half an hour, without a flagrant instance of slander and injustice. It is amazing to observe the courage which, upon mere common report, facts are repeated, which tend to the utter ruin of a character, and even motives confidently assigned, which, it was impossible should be known.

A cruel Slander takes her impious flight,
 A man's secure against her baleful sway ?
 She herself must sink in shades of night,
 Spotless innocence must fall a prey :
 With guile elated and malicious leer,
 A neighbor's fame she wantonly destroys ;
 Cruel treatment seems to her severe,
 Infamation all her time employs,
 From base the bosom whence vile slanders flow,
 No sweet content and downy peace ne'er
 Still the pangs of misery surprise, [dwell,
 Rements and remorse the dreadful cell.

The best dispositions have usually the most

S



sensibility. They have also that delicate regard for reputation, which renders them sorely afflicted by the attacks of calumny. It is not an unreasonable and excessive self-love, but a regard to that, without which, a feeling mind cannot be happy, which renders many of us attentive to every word which is whispered of us in our absence.

No virtue, no prudence, no caution, no generosity can preserve us from misrepresentation. Our conduct must be misunderstood by weak intellects, and by those who only see a part of it, and hastily form a judgment of the whole. Every man of eminence has those in his vicinity who hate, who envy, and who affect to despise him. These will see his actions with a jaundiced eye, and will represent them to others in the colors in which they themselves behold them.

The heaviest misfortune will not shelter you from censure, when the conversation takes this turn. If you have lost your dearest friend, we pity you indeed ; but we cannot help observing, either that you have very little feeling, and do not grieve enough, or that you are highly blameable in feeling too much, and grieving too violently ; or else, that there is something very ridiculous in your manner of showing your griefs, or in some circumstance of your behavior under it. If you are stripped of your whole fortune, 'tis a terrible thing to be sure, but it cannot be dissembled,

that your own imprudence was in a great measure the cause of it.

Let the weak and ill-natured enjoy the poor pleasure of whispering calumny and detraction, and let the man of sense display the wisdom and dignity of disregarding them. The dogs bay the moon, but the moon still shines on in its beautiful serenity and lustre and moves on in its orbit with undisturbed regularity.

Let it be our first object to do our duty, and not to be very anxious about any censure, but that of conscience.

SOUL.

LET us duly learn to prize and value our soul : is the body such a valuable piece ? what then is the soul ? the body is but a husk, or shell ; the soul is the kernel ; the body is but the cask ; the soul is the precious liquor contained in it. The body is but the cabinet, the soul is the jewel. The body is but the dwelling, the soul the inhabitant. The body is but the lantern, the soul or spirit the candle of the Lord, that burns in it. And seeing there is such difference between the soul and the body in respect of excellency, sure our better part challenges our greater care and diligence, to make provision for it. Bodily provision is but half provision ; it is but one part, and that

the meaner and more ignoble too, if we consider only the time of this life ; but if we consider a future state of endless duration after this life, then bodily provision will appear to be but no provision at all, in comparison, there being no proportion between so short a period of time, and the infinite ages of eternity. Our great partiality towards our bodies, and neglect of our souls, shows clearly what part we prefer ; we are careful enough in not wounding or maiming our bodies ; but we make bold to lash and wound our souls daily. We are industrious enough to preserve our bodies from slavery, &c. but we make nothing of suffering our souls to be slaves and drudges to lusts, and to live in the vilest bondage to the most degenerate of creatures, the devil.

We arm and defend our bodies, and our souls have as much need of armor as they, for the life of a Christian, is a continual warfare, and we have potent and vigilant enemies to encounter withal, the devil, the world, and this corrupt flesh we carry about with us. We had need therefore, to put on the whole armor of God, that we may be able to stand in the evil day, and having done all may stand, having ourselves girt with truth, and having the breast plate of righteousness ; above all, taking the shield of faith, and for a helmet, the hope of salvation and the sword of the spirit, which is the word of God. Ephes. vi. 13, 14.

I never had a sight of my soul, says the emperor Aurelius, and yet I have a great value for it, because it is discoverable by its operations : And by my instant experience of the power of God I have a proof of his being, and a reason for my veneration.

I am as certain that there is a God above, says Sterne, as that I myself am here below,—for how otherwise did I come here ? He must love virtue, and detest vice, consequently he must both reward and punish. If we are not accountable creatures, we are surely the most unaccountable animals on the face of the earth. Consult the caterpillar, thou ignorant, and the butterfly shall resolve thee. In its first state, sluggish, helpless, inert—crawling on the face of the earth, and grossly feeding on the herbage of the field. After this metamorphosis, its resurrection, a winged seraph, gorgeous to behold, light as air, active as the wind, sipping aurean dew, and extracting nectareous essences, from aromatic flowers.

A striking emblem of the soul of man !

THE BUTTERFLY.

How glorious now ! how chang'd since yesterday,
 When on the ground a crawling worm it lay,
 Where ev'ry foot might tread its soul away. }
 Who rais'd it thence ? and bid it range the skies ?
 Gave its rich plumage, and its brilliant dyes ?

'Twas God--its God & thine--O man!--and he
 In this thy fellow creature lets thee see
 The wond'rous change that is ordain'd for
 thee.

Thou too shalt leave thy reptile form behind,
 And mount the skies, a pure etherial mind,
 There range among the stars, all bright and
 unconfin'd.

Those appeals which atheists themselves make to reason, proclaim the soul of man to be the ruling and noblest part of him ; besides the soul is the more vital, more tender and sensible part of us ; and consequently, the affliction of this must render us much more miserable, than any hardships or difficulties virtue can impose upon the body.

TRUTH.

ALIE is a desperate cowardice.—It is to fear man and brave God.

Truth be your guide, disdain ambition's call,
 And if you fall with truth, you greatly fall.

There are lying looks, as well as lying words ; dissembling smiles, deceiving signs ; and even a lying silence.

Nothing appears so low and mean as lying and dissimulations ; and it is observable that

only weak animals endeavor to supply by craft the defects of strength. Virtue scorns a lie for its cover, and truth needs no orator.

A liar is a hector towards God, and a coward towards man.

Sincerity of heart, and integrity of life, are the great and indispensable ornaments of human life.

That kind of deceit which is commonly laid and smoothly carried on under the disguise of friendship, is of all others the most impious and detestable.

Not to intend what you speak, is to give your heart the lie with your tongue ; not to perform what you promise, is to give your tongue the lie with your actions.

Nothing can be more unjust or ungenerous, than to play upon the belief of a harmless person ; to make him suffer for his good opinion, and fare the worse for thinking me honest.

It would be more obliging to say plainly, we cannot do what we are desired, than to amuse people with fair words ; which often put them upon false measures.

Great men must go and meet truth ; if they are desirous to know it ; for none will carry it to them.

There is no vice that doth so cover a man with shame, as to be false and perfidious.

It is easy to tell a lie, hard to tell but a lie. One lie needs many more to maintain it.

Sincerity is to speak as we think ; to do as



we pretend and profess ; to perform and m good our promise, and really to be what appear to be.

Lying is a vice so very infamous, that c the greatest liars cannot bear it in others.

The Egyptian princes were used to we golden chain, beset with precious stones, w they stiled truth ; intimating that to be most illustrious ornament.

Nothing is more noble, nothing more v erable, than fidelity. Faithfulness and t are the most sacred excellencies and end ments of the human mind.

Most of us are aware of, and pretend to test the barefaced instances of that hypocr by which we deceive others ; but few of are upon our guard, to see that fatal hyp risy by which we deceive and over-reach own hearts. It is a dangerous and flatter distemper, which has undone thousands.



TIME.

HOW speedily will the consummation of things commence ! for yet a very little wh and the commissioned arch-angel lifts up hand to heaven, and swears by the Almi g name, that "*time shall be no longer.*" Tl abused opportunities will never return, :



opportunities will never more be offered. Should negligent mortals wish ever so lately for a few hours—a few moments—to be thrown back from the opening eye; thousands of worlds would not be able to cure the grant.

A wise man counts his minutes. He lets none slip, for time is life; which he makes by good husbandry and a right use and application of it.

Make the most of your minutes, says Aurelius, and be good for something while you can. Know the true value of time; snatch, seize, enjoy every moment of it. No idleness, sloth, no procrastination; never put off to-morrow what you can do to-day.

We should read over our lives as well as our books; take a survey of our actions, and make reflection into the division of our time.

Alfred (that truly wise and great monarch) is recorded to have divided the day and night into three parts: Eight hours he allotted for sleep, eight for business and recreation, and eight he dedicated to study and improvement.

To come but once into the world, and trifle away our right use of it, making that a burden which was given for a blessing, is strange ingratitude.

Time is what we want most, but what we value least; for which we must all account, time shall be no more.



There is but little need to drive away the time by foolish diversions, which flee away so swiftly of itself, and when once gone can never be recalled.

An idle person is a kind of monster in the creation ; all nature is busy about him. How wretched is it to hear people complain, that the day hangs heavy upon them, that they do not know what to do with themselves. How monstrous are such expressions among creatures, who can apply themselves to the duties of religion and meditation ; to the reading of useful books ; who may exercise themselves in the pursuit of knowledge and virtue, and every hour of their lives make themselves wiser and better.

Should the greatest part of people sit down and draw a particular account of their time, what a shameful bill would it be ? So much extraordinary for eating, drinking, and sleeping, beyond what nature requires ; so much in revelling and wantonness ; so much for recovery of last night's intemperance ; so much for gaming, plays, and masquerades ; so much in paying and receiving formal and impertinent visits, in idle and foolish prating, in cursing and reviling our neighbors ; so much in dressing and talking of fashions ; and much lost and wasted in doing nothing.

There is no man but hath a soul, and, if he will look carefully to that, he need not complain for want of business. Where there is

many corruptions to mortify, so many innovations to watch over, so many temptations resist, the graces of God to improve, and former neglects of all these to lament, sure he can never want sufficient employment. For these require time, and so men at their deaths find ; for those who have lived carelessly, and wasted their time, would then give their all to redeem it.

It was a memorable practice of Vespasian, through the whole course of his life—he called himself to an account every night for the actions of the past day, and so often as he found he had skipped any one day without doing some good, he entered upon his diary this memorial, “ *I have lost a day.*”

If time, like money, could be laid by, while we was not using it,—there might be some excuse for the idleness of half the world—but yet not a full one ; for even this would be such an economy as living on a principal sum, without making it purchase interest.

Time is one of the most precious jewels which we possess ; but its true value is seldom known till it is near a close, and when it is not in our power to redeem it. The right improvement of time is of the greatest consequence to mankind. The present moment is only ours. The present moment calls for dispatch ; and, if neglected, it is a great chance never we get another opportunity. To-day we live, to-morrow we may die. Besides, we



have a great work to do, and an appointment in which it must be done. The uncertainty of time adds much to its brevity ; the value of it urges its improvement the more. I observe, We all complain of the shortness of time, but spend it in such a manner as if we had too much.

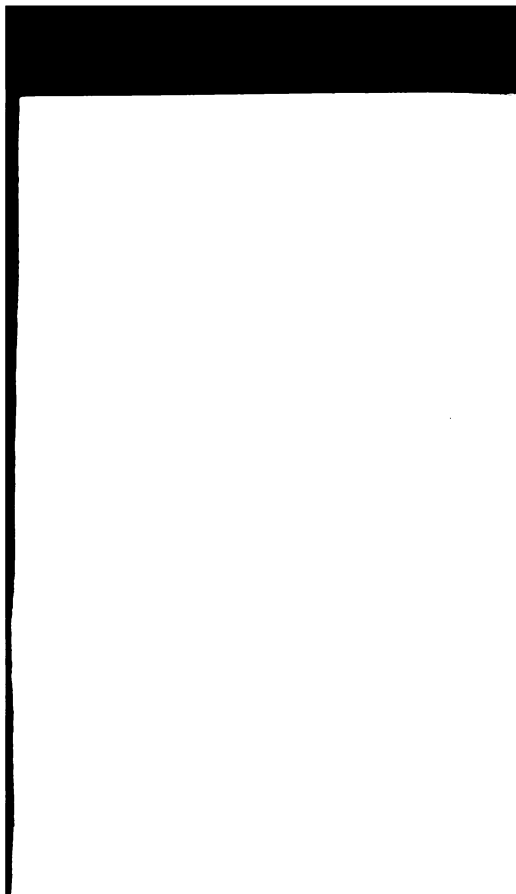
The time we live ought not to be counted by the number of years, but by the use that has been made of it : It is not the extent of the ground, but the yearly rent, which gives value to the estate. Wretched and thoughtless creatures ! in the only place where frugality and economy were a virtue, we turn prodigal. Nothing lies upon our hands with such uselessness, nor has there been so many devices to make time glide away unperceptibly, and to no purpose. A shilling is hoarded up with care, whilst that which is above the price of an estate, is flung away with disregard and contempt.



.....

FINIS.

.....



1917

1917

JAN 19 1913

